The Christian Century

A Journal of Religion

LIBRARY OF THE UNION THEOLOGICAL SEMINARY NEW YORK

Will the Church Remove the Color Line?
By W. E. Burghardt Du Bois

The Exploitation of Tolerance
An Editorial

Reno's Divorce Mill
By Paul Hutchinson

Fifteen Cents a Copy — Dec. 9, 1931 — Four Dollars a Year

DEC 11 1931

XUM

The CHRISTIAN CENTURY

December 9, 1931

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*

Contributing Editors

HERBERT L. WILLETT — REINHOLD NIEBUHR
LYNN HAROLD HOUGH — JOSEPH FORT NEWTON
ALVA W. TAYLOR — THOMAS CURTIS CLARK
FRED EASTMAN

Staff Correspondents

EDWARD SHILLITO — MARCUS A. SPENCER
JOHN RAY EWERS — VERNON NASH
ERNEST THOMAS — EDWARD LAIRD MILLS
CHARLES T. HOLMAN — WILLIAM S. ABERNETHY
EDGAR DEWITT JONES — EDWARD W. STODGHILL
E. TALLMADGE ROOT — P. O. PHILIP
EDMUND B. CHAFFEE — T. T. BRUMBAUGH
DON D. TULLIS — JAMES A. GEISSINGER
JOSEPH MARTIN DAWSON — W. A. VISSER 'T HOOFT
SIEGFRIED SCHARPE — BRUCE S. WRIGHT
VERE V. LOPER — CHARLES O. RANSFORD
HAROLD E. FEY — DONALD A. LOWRIE
A. CROWTHER SMITH — CHARLES DANIEL BRODHEAD

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.04 extra.

The Christian Century is indexed in the Readers' Guide to Periodical Literature generally found in the larger public libraries.

Contents

Editorial
- Editorial Paragraphs 1547
- The Exploitation of Tolerance 1550
- The Traffic in Smut 1552

Quintus Quiz: Astrologically Minded 1553

Contributed Articles
- Will the Church Remove the Color Line? by W. E. Burghardt Du Bois 1554
- Reno's Divorce Mill, by Paul Hutchinson 1557

Books Reviewed
- Baha'ism, Its Origin, History and Teachings, by W. M. Miller 1559
- Easter Island, by Robert J. Casey 1560
- Joel Chandler Harris: Miscellaneous Writings, edited by Julia C. Harris 1560
- Maid in Waiting, by John Galsworthy 1560
- Roosevelt in the Rough, by Jack Willis and Horace Smith 1560
- Academic Organization and Control, by J. E. Kirkpatrick 1560
- Within, by Thomas L. Masson 1561
- Hidden Springs of the Russian Revolution, by Katerina Breshkovskaia 1561

Correspondence 1561

News of the Christian World
- British Table Talk 1564
- Correspondence from Philadelphia 1564
- Correspondence from Colorado 1566
- Correspondence from New York 1567
- Correspondence from Chicago 1568
- Correspondence from Cleveland 1570
- Correspondence from St. Louis 1571
- Correspondence from Central Europe 1572

The Office Notebook

No doubt many readers of the article by Dr. Du Bois entitled "Will the Church Remove the Color Line?" will be moved to protest that the intricate problem of adjusting harmoniously the relations of two widely dissimilar races living in the same area must be studied not merely in the light of general principles of human fraternity, theoretical equality and Christian brotherhood, but realistically in the light of the total social situation, both historical and actual.

But not *too* fast!

The problem cannot be viewed realistically without taking full account of the attitudes of cultured Negroes, such as Dr. Du Bois. The tragic struggle of such men for adequate opportunity to develop a satisfactory civilization for themselves and their race is as much a part of the picture as are any of the real or supposed differences in racial characteristics, or any of the convictions or prejudices which form barriers to the enjoyment of full political and social rights by Negroes.

That is why the editors have published this article. It is not a complete statement of the race problem, much less a solution of it. But it is a statement, made with admirable calmness and restraint, of the problem as it appears from one point of view. Whoever wishes to think clearly or speak wisely about this question from other standpoints must be tolerant enough to consider this view without undue excitement.

Sam Small is dead. The present younger generation may be surprised to learn that he was still alive until just the other day. He is like one of the "folks in history." About half a century ago, when he was a newspaper reporter in Atlanta, he was sent to cover a revival conducted by Sam Jones. To his own surprise, he was converted on the spot and left the press table for the mourners' bench.

Sam Jones and Sam Small made a team, unique, unrivaled, campaigning not only for the conversion of souls but for prohibition—which they believed to be another battle in the same war. They helped to win the fight both for prohibition and for equal suffrage for the sexes —so far as the constitutional amendments are concerned —and now they are both gone. They would be an embarrassment to their old causes if they were here. Other times, other manners.

Contributors to This Issue

W. E. BURGHARDT DU BOIS, editor The Crisis since 1910. Author of "The Souls of Black Folks," etc. Director of publications, National Association for the Advancement of Colored People. Dr. Du Bois has the A.B. degree from Fisk and Harvard universities; A.M. and Ph.D. from Harvard; and has studied at the University of Berlin.

PAUL HUTCHINSON, managing editor The Christian Century.

The CHRISTIAN CENTURY
An Undenominational Journal of Religion

VOLUME XLVIII CHICAGO, DECEMBER 9, 1931 NUMBER 49

EDITORIAL

MODERN history contains few more dramatic events than those which have eventuated in the withdrawal of the Japanese army to the zone of the South Manchuria railway. In the week which preceded this withdrawal, the embroglio in the orient had been pushed to the point where it looked as if Japan were about to defy openly the public opinion and economic power of the rest of the world, while on the other hand the United States and the League of Nations had reached an understanding which made it possible that for the first time the world was to witness the application of peaceful sanctions against a recalcitrant member of the family of nations. The provocative character of Japan's military policy in Manchuria became too clear for any misunderstanding with the advance of her armies north into the Russian railway zone. The occupation of Tsitsihar, after official assurances had been given that the army would be withdrawn to the Mukden railway zone when the safety of Japanese residents in South Manchuria had been assured, served to discredit all Japan's diplomatic commitments. When, on top of this, after the most solemn promises that there would be no attack on Chinchow —the city just north of the great wall, which is in a sense the railway key to all north China—the Japanese troops began their southward march against this city and airplanes actually began to bomb it, matters reached a crisis.

Peace Is Possible In Manchuria

Mr. Stimson Adopts Open Diplomacy

IN THIS crisis Mr. Stimson made a move of almost unparalleled daring. Calling in the newspaper correspondents, he informed the whole world of the assurances that had been given him by the Japanese foreign office that what was evidently happening would not happen—and left the world to draw its own conclusions as to the responsibility and justice of the Japanese course. Mr. Stimson was appealing to the public opinion of mankind, and he got his desired reaction with a vehemence that even he had not expected. This came because of a newspaper "inadvertence." The Associated press report of the Stimson interview, when it appeared in the Japanese press, spoke of the Japanese army as having "run amok," and being obviously out of the control of the civil government of Japan. This, it was later explained, had never been said by Mr. Stimson, but was an inference drawn by the Associated press reporter from Mr. Stimson's account of his experiences with the Japanese diplomats. Publication of the garbled interview produced an explosion in Tokyo, and the Japanese foreign office eased its feelings—and saved its face—by making public a bitter attack on the American secretary of state.

Japan Bows to World Opinion

WHEN, however, the exact facts of the Stimson interview had been established, when it had become clear that the United States and the league had in the meantime reached a working agreement, and when the Tokyo cabinet had taken time in which to think over the position in which Mr. Stimson's actual words had put it, the vital, and peace-saving, decision was made. The army was ordered back into the railway zone from which it started in September. What happened in Japanese government circles to bring this to pass is a secret that the rest of the world may never know. But obviously Mr. Stimson's "open diplomacy" had put the Tokyo cabinet, in the light of its promises, in a position where it *had* to secure this withdrawal of the military, or acknowledge its impotence. By this withdrawal, Japan satisfies the public opinion of the world—that opinion which, at the critical moment, Mr. Stimson so daringly marshalled. The problem of Manchuria is, of course, not solved. But it is brought back to a state where some sort of pacific solution can at least be attempted. The all-important fact is that Japan now acknowledges the right of the outside world to have a hand in the settlement of the issues between herself and China, in Manchuria, which right she strongly resented at the first. It now remains to be seen whether the league, with counsel of the United States, can

suggest a peaceful solution adequate to the intricacy and danger of the situation.

Connecting the City's Starving With the Farmers' Surplus

THE CONGREGATIONAL UNION of Chicago employs as a recreation worker Miss Bertha M. Rhodes who helps children to write their own plays and produce them. Miss Rhodes found that many of the children were so undernourished that they could not play. To meet this situation she went herself into the country and brought back food for a few children. Next, she urged the officials of the Congregational union to enlarge this service for the benefit of other children. The officials turned to Dr. Arthur E. Holt and Carl Hutchinson of the Chicago theological seminary, who instituted the following plan: They have appealed to the rural churches within a 250 mile radius of Chicago (some of these churches are served by seminary students) to collect at the churches such surplus farm products as the farmers can spare to meet the needs of the city's children. As soon as a given church reports that it has enough food to make a fair load, they secure a truck donated by some individual or hired by the Congregational union to go out and collect the food and distribute it to families in the settlement house areas where a high percentage of the population lives on the margin of subsistence and where the ratio of children to the total population is the highest in the city. The aided families are cleared through the council of social agencies to prevent duplication of effort. Here is a practical plan to span the gap between the farmers' surplus and the city's starving through cooperative service of rural and city churches. Why cannot city and rural churches in other communities perform the same work of mercy?

Is Dr. Butler Also Among the Prophets?

IT IS with some query as to whether the word "liberal" is being used in a Pickwickian sense that one reads the headline, "Liberal Platform Urged by Butler," over the story of the fourteen points which Dr. Nicholas Murray Butler presented to the monthly meeting of the republican national committee as embodying his recommendations for a platform for 1932. But they *are* liberal. Only the first of his fourteen points—the repeal of the eighteenth amendment and the handing of the whole liquor problem over to the states—is "liberal" only in a cant sense. The others are really liberal. They include: a downward revision of the tariff; balancing of the federal budget by economy and by taxes primarily upon accumulated wealth; cooperation with the league and the world court; the re-opening of the whole question of reparations and war debts; "immediate practical steps to disarmament"; a constitutional amendment for the seating of representatives within two months (instead of thirteen) after their election; establishment in and by the several states of systems of social insurance, "to safeguard men and women against the risks of modern industry, including unemployment, illness and dependent old age"; the holding of all natural resources still under public control with a view to such development as will serve the largest public interest; protection of railroads against unfair and unregulated competition (by motor transportation); measures for the emancipation of agriculture from its present conditions. Not all of these proposals command the approval of The Christian Century; certainly not the first one. But, with that exception, the general tone of these suggestions is consistently and gratifyingly liberal. And Dr. Butler spoke a word of true wisdom when he said: "Believe me, the year 1932 will not be a very good year for shirking issues, for sonorous platitudes." It begins to seem just barely possible that the republican party will prepare itself for a campaign in which there will be no conspicuous mention of our martyred presidents and of the party that freed the slave.

Spanish Catholicism Does Not Realize Its Luck

CHURCH and state have been so completely entangled with each other in Spain that the framers of the new constitution and the ministers who are making the governmental budgets for the coming year have been faced with difficult problems. As was to be expected, every step that is taken toward the removal or reduction of the special privileges which the Roman Catholic church has so long enjoyed is described as an "anti-religious" measure, both by Spanish Catholics and by the American Catholic press. Strenuous efforts are being put forth to organize Catholic opposition to the new constitution, either to force its immediate revision or to prevent its adoption. The dissolution of the Spanish Jesuits is viewed by some as a necessary concession to save the other religious orders, the extent of whose educational work would make it extremely difficult, as well as expensive, for the government to organize state schools to take their place. The Jesuits have little to lose, in the opinion of Senor Maura, because "it is well known that the Jesuits do not hold in Spain a bit of property *in their own name.*" Holding property in other names than their own and continuing to function under an alias when dissolved is a process in which the Jesuits have had much practice. They did both these things in the United States between the dissolution of the whole order by the pope in 1773 and its revival in 1814. The Jesuits in Spain are tolerably safe. Even if they are thrown to the wolves as a ransom for the other orders, the wolves will not get them. Although the church is disestablished by the new constitution, the ecclesiastical budget continues, but reduced by twenty-six million pesetas. Many sees will be vacated and many par-

ishes left vacant for lack of public funds to support the bishops and priests until there can be training in the voluntary system which seems perfectly natural to us but which seems new and dangerous to Spanish Catholics who have had no experience with it. It is essential to religious liberty, in any adequate sense. But then, religious liberty itself seems an "anti-religious" program to some. Spain has never had it, and the church is sullen and resentful. If Spanish Catholicism would greet the project with a cheer and take up with enthusiasm the responsibilities which it imposes, it would have its best chance in centuries to come alive.

Ordination Council Asks About Attitude to War

THAT a Congregational council examining a candidate for ordination should make questions about his attitude toward war coordinate with inquiry into his theological views, is a significant sign of the times. The candidate was Mr. John Westbrook, a graduate of Yale divinity school. The council was held in Cornwall Plains, Conn., on October 15. The moderator first inclined to the opinion that the question as to the candidate's attitude in the event that the United States should become involved in a war was purely "academic" and irrelevant to the determination of his fitness for the ministry. But the council, and presently the moderator also, thought otherwise. It became apparent that, in the present state of the world and of Christian sentiment, such a question was considerably less academic than inquiries touching the candidate's opinions regarding the authorship and historicity of the fourth gospel or any of the theological questions with which councils are wont to concern themselves. Mr. Westbrook made a declaration of absolute pacifism, and was ordained. It is not in evidence that he would have been rejected if he had declared otherwise. The point is not that the church has erected or should erect a barrier against all ministerial candidates who are unwilling to take the absolute pacifist position, but rather that this representative body of Connecticut Congregationalists has been willing to say that this is a question so closely related to the church's business that it cannot be dismissed as "irrelevant."

Women Demand Movie Investigation

FOR some years the Hays organization has succeeded in maintaining its employe, Mr. Carl E. Milliken, as an American representative upon the motion picture institute of the League of Nations. This has effectually blocked any serious investigation by the committee of the business of the American producers of motion picture filth. But Mr. Milliken and the Hays organization recently slipped a cog in their smooth-running machine. The International Council of Women held a motion picture conference at Rome under the league's auspices in October. Among the recommendations it adopted are the following:

> The conference insists that an inquiry should be instituted . . . on the mode of film distribution and on the steps which should be taken to overcome the difficulties of "blind-booking" and "block-booking."
>
> Seeing that the majority of countries have found it necessary to establish a censorship of two degrees, it would be desirable to see all countries adopting this, or that an effective governmental regulation be applied during the process of film production.
>
> The conference urges . . . that official supervision should be effectively exercised over obscene films and that penalties be provided after the proper court action against persons taking part in their production, distribution, and exportation.
>
> Also that an international committee examine the systems of censorship actually in force in the different countries and seek to draw up a code which could be adopted by the majority of states and so permit of arriving at a convention on censorship, which would facilitate the exchange of films in their original forms between the different countries.
>
> On the other hand it is desirable that the artistic character of the films be respected and that no unnecessary cutting be applied to the prejudice of the author's idea.

Doubtless the Hays organization, through Mrs. Winter, will do its utmost to squelch these recommendations in American circles, but they will be discussed and acted upon abroad and by such American groups as are not under the domination of the Hays office. Europe and Asia could do no better foreign missionary work than to help America free herself from the pollution that begins in Hollywood and permeates to the farthest corners of the globe.

The Pulpit, the Poor And Local Business

THE effort to make unemployment and relief a local issue is already bearing some of the fruit which was to be expected in programs designed to capitalize this principle in the interest of local business. The Southern California division of the President's organization for unemployment relief sends out a circular which ministers are requested to read from their pulpits. The substance of it is that "Whereas we are in accord with the policy . . . that each municipality, county and state has the responsibility of taking care of its own unemployment problem . . . therefore the Southern California division . . . resolves that the policy of purchasing goods locally manufactured and produced in preference to goods manufactured elsewhere should be adopted so far as practical." Southern California is climatically attractive to the unemployed (both rich and poor) at this season, and doubtless the local principle of relief works an undue hardship there. Florida has found a partial escape from a similar burden by putting many of its uninvited and indigent guests on the bus, and dropping them at the state line with instructions to travel north. Many of the larger cities in the north have found reason to complain that the more they do for their own poor the more they are invaded by armies of the unemployed who come from

afar to share their bounty. Such abuses are inevitable under the local principle, which naively assumes that the unemployed are all members of neighborly groups and will stay put in their own neighborhoods. But the situation will be made worse, rather than better, by taking occasion, under cover of following this method of relief, to build up an economic sectionalism through such appeals as that embodied in this circular. It can be confidently believed that most of the ministers who are asked to make their pulpits instruments for boosting the business of the local merchants and manufacturers will have the acumen to see the sordid motive which underlies the appeal.

The Exploitation of Tolerance

IN LAST WEEK'S issue of The Christian Century, our Buffalo correspondent, Dr. Bruce S. Wright, puts us all in his debt by calling pointed attention to the inside workings of a series of forums, as they are called, which is currently being held in many cities of the country. Representatives of various faiths and of no faith speak from the same platform on, Why I am a Roman Catholic, Why I am a Protestant, Why I am a Jew, and Why I am an Agnostic. The event is well advertised, the newspapers cooperate freely, and usually the house is packed. Dr. Wright challenges the value of these "spectacles" as he calls them, and draws attention to the method by which they are set up and the commercial profit which some persons must derive from them. Our correspondent's opinion is of especial value because he writes from the inside, having been the representative of Protestantism in two of the forums—at Erie, Pa., where there was an attendance of 1,300 persons, and at Buffalo, where an audience of 3,000 people filled the city's largest music hall, at an admission price of from 75 cents to $2.00.

Dr. Wright takes no narrow view of the commercial aspect of the event, though he rightly regards it as his duty to let the public know that these "forums" do not spring up spontaneously in the local communities. On the contrary, they are the result of very careful promotion by an experienced organizer of chautauqua and other popular programs who has a keen sense of the financial possibilities and no doubt reaps an adequate reward for his undertaking. His plan is to go into a city, select a prominent Protestant and a prominent Jew, arrange with them for the date, and engage the hall. The Catholic spokesman is usually an outsider, rarely a priest, nearly always a prominent layman. The representative of agnosticism is always Clarence Darrow. The first three speakers are paid what Dr. Wright describes as a fair amount; what Mr. Darrow is paid is not known.

Neither The Christian Century nor its distinguished correspondent would be disposed, were other factors not involved, to look with an unfriendly eye upon the commercial aspect of this enterprise. But Dr. Wright frankly questions whether these forums register any gains in the direction of truth or mutual understanding. He asks, "What does the forum accomplish?" and replies, "Little or nothing."

This may be a somewhat extreme judgment, but in essence we regard it as true. There is, of course, a vague softening of sectarian feelings at the sheer sight of these men of various faiths standing together on the same platform and maintaining a brotherly good nature while representing their several points of view. As a symbol, that is worth something. But, as we said in these pages in commenting upon one of these forums held in Chicago, the direct impression which the several presentations make upon the mind of the audience is that of trains passing each other at high speed in opposite directions on parallel tracks. The real issues are not joined at all between Catholic and Protestant, between Christian and Jew, or between believer and agnostic. The topics are phrased so as to enclose each speech in a separate compartment, completely insulated from the others.

This is peculiarly true in the case of Mr. Darrow. His mind and the minds of the champions of one or another form of religion do not meet at any point. Yet Mr. Darrow is the one figure present in every forum. The others are local or special selections. Mr. Darrow is the one constant quantity in the equation. The explanation is obvious. The promoter knows that Mr. Darrow is his chief drawing card. His presence seems to lend spice and realism to the event. For many years he has worn the late Robert Ingersoll's mantle as the exponent of infidelity and doubt before the American public. Mr. Darrow and his promoter have not failed to sense the commercial value of his aggressive opposition to religion. He is therefore made the hero of the play, given the final place on the program, presented with effusive words in praise of his career of service to humanity, and received with great applause in which the most Christian persons present heartily join and usually lead.

Here is a phenomenon which calls for analysis. Does the career of Mr. Darrow justify the special consideration which religious minded people accord him on these occasions? Do his anti-religious speeches exhibit such peculiar intellectual ability or such peculiar intellectual sincerity as rightfully to command respect from thinking people regardless of their own views? The answer to these questions is negative in both instances. Mr. Darrow's career has been that of a criminal lawyer. Under the standards of his profession he must be accorded whatever credit is due to a man who succeeds. But other standards exist besides those of success within a profession. To be a successful criminal lawyer may give him a high rating in his profession but a dubious rating in terms of social well-being. From the standpoint of the social good, an arguable case can as easily be made for the condemnation of Mr. Darrow as for his exaltation. It is surely not an appropriate moment in American

civilization to elevate to a position of high esteem a man whose professional career has consisted chiefly in using his legal ingenuity in rendering the law incapable of dealing with criminals.

This is said with full recognition of the many defects and inequities in the law itself, and also in full recognition of the legal and moral right of any person accused of crime to have the best defense possible presented on his behalf. Nor is there any reflection upon the lawyer who takes such a case and presents the defense. Our question is: Does the career of a lawyer who has become conspicuously successful in doing this thing entitle him to an elevated position in the esteem of the community? And our answer is that it does not. In Mr. Darrow's case it is as easy to prove that he has defeated justice as often as he has secured justice. Mr. Darrow's philosophy of mechanistic determinism which annihilates individual responsibility has been used times without number to befuddle juries and to defeat the normal operation of the law. Why should public opinion feel constrained to hold him in peculiar esteem merely because he has been successful in winning his cases?

But it will be replied that Mr. Darrow has frequently lent his talents to friendless and helpless victims of circumstances which have brought them into the toils of the law. This is freely conceded. And from Mr. Darrow, whose sympathies for the underdog are well known, we would take no jot or tittle of the praise which such practices deserve. We do not agree, however, that they are of sufficient number or significance, or that Mr. Darrow's practice is so peculiar among lawyers in this respect, to account for the special acclaim which social minded Christian folk have formed the habit of giving him on public occasions.

What, then, of Mr. Darrow's anti-religious speeches? Does he give any sign of profound thought? Or even of special intellectual sincerity? The almost universal impression which his speeches leave is one of disappointment. He is a poor speaker. But that, though a fact, is not a criticism. The criticism lies against what he says, not against his manner of saying it. Mr. Darrow's stock in trade on the platform consists chiefly of attacks on an old system of theology which survives today only in minds and communities which are quite untouched by the vital ideas of contemporary thought. His intelligence on religious matters was formed in the period of the conflict of religion and science which was being waged more than a generation ago. Likewise his conceptions of science were formed in that period. Of the conflict between religion and science which is being waged today he appears to know nothing.

Mr. Darrow could be forgiven for not growing during the past thirty years, were it not for the fact that he has repeatedly met in debate the most capable exponents of religion in terms of modern thought, who have wrestled with him to get him to face the question in modern terms, but to no avail. He cannot—or will not—meet the defender of religion on modern ground. He prefers to impute to his opponent a belief in hell-fire, an infallible Bible, a Calvinistic monarchical God, and the most primitive conception of blood atonement. Naturally, it is more fun to slay this straw man, than to come to grips with the conceptions of religion advanced by, let us say, Bishop McConnell or Rabbi Louis Mann, both of whom have met Mr. Darrow in debate. If Mr. Darrow is incapable of learning anything from such opponents as these, he should at least have sensed the fact that his mind was not meeting theirs, and that it was therefore intellectually insincere to continue to invite men of their ilk to debate with him.

Why then has Mr. Darrow come to be a kind of vogue, or fad, among liberal minded religious people? Surely not because of any service he rendered to the cause of justice in the Loeb-Leopold trial, or to that of intellectual freedom in the Scopes trial in Tennessee. Every informed person must know that Mr. Darrow's presence as the opponent of Mr. Bryan played distinctly into Mr. Bryan's hands. It is not improbable that had Mr. Scopes been represented by counsel competent to deal with Mr. Bryan on a basis which did not imply that the interests of religion were all on Mr. Bryan's side, he would have won his case. How then are we to account for the uncritical homage which multitudes of religious folk think they must pay to Mr. Darrow, in spite of their religious opinions and a philosophy of life the exact opposite of his?

The answer is not difficult to find. It consists of two parts. The first part is the fact that modern religious people are far more tolerant of others' opinions than in any previous time. And Mr. Darrow, who has been thrust by circumstances and by his own design into a position analogous to that formerly held by Mr. Ingersoll, has come to be a sort of symbol toward which contemporary believers can express their tolerant impulses with a certain sense of virtue in doing so. Go to any one of these forums and observe the temper of the audience, the attitude of the other speakers, the tone of voice of the chairman when he presents the last speaker. The psychology of the whole situation is set so as to focus the unified impulses of tolerance upon Mr. Darrow. At Mr. Darrow's feet the audience lays its climacteric offering of magnanimity. In doing so, it feels that it is paying a tribute to its own tolerance more than to Mr. Darrow. In a debate recently held in Chicago, when the chairman finally presented Mr. Darrow, the exponent of the Christian church, having just finished his own able address, arose and with both hands waved a gesture to the audience to rise and give the final speaker a grand ovation. This is not usually done for the Catholic, the Protestant or the Jew. It is a tribute reserved for Mr. Darrow. True, the audience frequently begins to find the exits before he is done, as it becomes patently clear that he is not adding anything of importance to the discussion, but all go home with a feeling of virtue in having pa-

tiently — yes, and enthusiastically — demonstrated their moral capacity to allow free speech to a man who is out to disprove their most precious convictions. Mr. Darrow derives his significance from the existence of this body of tolerance which so sharply distinguishes our time from that of Mr. Ingersoll.

But the other half of the answer is that this show of tolerance is not wholly a spontaneous expression, but is more or less cleverly prompted and exploited for commercial profit. The whole set-up is artificial. The conception of a debate is purely fictitious. The minds of the various champions never meet, their arguments never lock horns. The expectation of the auditor that he will learn something about the *differences* which obtain among the speakers turns out to be illusion. He has been brought to the meeting by fictitious if not false pretenses. And if he is discriminating in his reflections upon the episode, he will surely discern that the ruling consideration in projecting the meeting was something other than a desire to advance the cause of truth. He cannot avoid the feeling that he has been exploited. The longer he reflects upon it, the more clear it will be that the essence of the event is just this exploitation of his own and the general spirit of tolerance in the interest of commercial gain.

The only question that remains for the public, and for high minded representatives of religion who are asked to speak on such forum programs with Mr. Darrow, is whether they are willing to participate in an enterprise whose contribution to intellectual and spiritual understanding is scant and whose root, when critically examined, is seen to be commercial, if not sordid.

The Traffic in Smut

THE NATION again waxes sarcastic over actions taken in restraint of pornography. An editorial in its issue of November 25 says: "Those persons who thought that book censorship was about dead in the United States . . . will be surprised to hear the report of John S. Sumner, secretary of the New York Society for the Suppression of Vice. Mr. Sumner said that seizures by the society in the past year had been 'the greatest in history': books, 'novelties' to the number of 16,000, $8,000 worth of reputed immorality in one haul, one burlesque show, and a number of copies of 'Fannie Hill' are among the exhibits to which Mr. Sumner points with pride. . . . The censorship battle is by no means won. We are a long way from our goal, that of permitting grown-ups to decide for themselves what books they shall buy, what plays they shall see, and even what pictures of undressed females they shall look upon."

Here is the old plea for a removal of all restrictions against the sale of indecent or questionable literature. With it is coupled a demand for unbridled license for the stage, and a free market for the display and sale of pictures and similar articles, no matter what their character. It is a plea that has come to be regarded as a kind of badge of liberalism. To favor anything less than this absolute letting down of all the bars is, according to the glib rationalizing of liberals of this kind—found in largest numbers in the Manhattan sector—to disclose a pecksniffian puritanism and a social reactionaryism of an age now outworn.

With the demand that the citizen be freed from capricious and tyrannical state control, The Christian Century has complete sympathy. Yet experience in any number of fields, from health to housing and industry, is daily adding to the demonstration that there is need in our highly complex and commercialized social order, for some community control over the commercial activities of the individual. And there is no reason to believe, in view of the issue as it actually arises in practice, that the community can any more afford to relax its restrictions over the distribution of pornography than it can afford to abandon its quarantine laws.

As a matter of fact, the Nation itself is not ready to face the full consequences of its own apparent position. Its editorial apparently calls for a complete end to the restrictions on this slimy traffic. But a careful reading will show that it has slipped into its definition of the goal which it has in view a weasel phrase, "permitting grown-ups to decide for themselves." And that gives the whole case away. Experience has shown, in practically every instance, that the traffic in this sort of illegal stuff is heaviest in neighborhoods near schools, and that a large part of the market is among adolescents. Will the Nation consent to the removal of all barriers against the sale of pornography to minors as well as adults? We do not think so. But to let the bars down for adults, while trying to keep them up for minors, is simply to involve the question in far worse legal and social abuses than now obtain.

To see this issue as it actually exists, rather than as the academic problem in adult personal liberty that it is sometimes made out to be, consider a dispatch from New York which appeared in the Chicago Tribune of November 27. It is, of course, only a coincidence that this description of New York's present holiday sales offerings should have been printed in the same week with the editorial in the Nation, but the comparison between theory and actuality is worth pondering.

> From all indications this is going to be a bawdy Yule season. Today a window shopper finds yesterday's suppressed, or forbidden, literature boldly displayed; toy shops filled with gambling devices, gangster equipment and leering dolls. All about the town there appears to be a concerted effort to make the Volstead restrictions as unannoying as possible and an erotic background is enveloping the traditional Christmas atmosphere.
>
> The holiday literary bargains easily win first place. The book stores are putting ordinary fiction and standard editions in the background and moving their risque offering right up

against the plateglass. Tomes that once were sold secretly and at fancy prices may be bought from $1 up, and lie opened at their most revealing chapters in almost every brightly lighted window.

One shop in the Times Square district makes a practice of underlining in heavy ink the most flagrant examples of eroticism. Its windows are usually smeared with fingerprints, mute evidence of its attractions. A downtown department store has been going in for amatory classics in a big way and already has exhausted two huge shipments from an astonished publishing firm.

The forbidden phonograph record business is at its peak and discs bearing vulgar songs, anatomical jokes and lewd after dinner speeches are sold almost openly in scores of small shops. There is a growing supply of shameless movie films for home use and the holiday demand is greater than ever before, according to the bootleg film dealers.

A canvass of the art shops reveals windows filled with nudes and lewdness rampant. Several Fifth avenue houses feature paintings that leave nothing to the imagination and their impudicity cannot be laid to art as they are not "old masters." A shop in the theatrical district is attracting holiday gift seekers from all over town with its amazing collection of Rabelaisian prints. There is another that deals virtually exclusively in nudes and prints of erotomania. There are prices to fit every pocketbook.

Now this, and not some vague academic problem, is what the community actually has to deal with when it comes to handling this issue. What is the community to do? Let down the bars? The community is here dealing, as in the case of liquor, with a traffic that has proved itself totally unscrupulous, and definitely anti-social. The Nation cites the exclusion from the country of etchings by Whistler and Zorn as examples of meddlesome and thick-headed censorship. We agree that such a judgment by the customs authorities was a mistake. But such mistaken actions are a part of the price that the community must occasionally pay for keeping out of general circulation the sort of indecency that is referred to in Mr. Sumner's annual report.

Is this price too high? To answer that question, the action of the customs authorities, even when mistaken in isolated instances, needs to be turned around and viewed as it would be if there were no restrictions. Suppose the bars were all down. What sort of community situation would then obtain? New York supplies the answer—New York as described above, plus the addition of still filthier stuff that would come into the market if the last restrictions were removed. Is that what our American communities want? We do not believe they do.

It may well be that some of the laws which govern procedure against the purveyors of pornography need amendment. Certain federal departmental regulations may also be in need of an overhauling. But this is far removed from the problem of the flood of unqualified filth that is constantly waiting to be released if the vigilance of the authorities or the determination of the laws is relaxed. To use a word of infrequent occurrence in these pages but unavoidable here, the problem is one of smut. Is there to be an open market for smut in the United States? For the overwhelming majority of responsible citizens, we believe that the question answers itself.

Astrologically Minded

EDITOR THE CHRISTIAN CENTURY:

SIR: Isn't it one of those strange somersaults of history that there are in our day certain folk making the world safe for astrology? And to think that this should involve a member of the Adams family, that began in Boston and never got over it! A lineal descendant holds up all other discourse large and luminous, nightly, on one of our trunk air lines, in order to read the heavens and to invite subnormals to write for their horoscope. My faith in big business magnates fades into the light of common day when I hear the lady in question declare she is consulted by great financial authorities. No wonder we have cyclic depression, when the "bowl of heaven" is so cracked.

Have you consulted the librarians, sir, in the large cities? They will tell you that there is an enormous demand for books on astrology, and they have a long waiting list of those who seek to be initiated. Then you should turn to the syndicated sheets of our smaller newspapers. Today I see that "the stars say" those whose birthday it is are "on the eve of much frustration." (Aren't we all?) You, Mr. Editor, must have a notable nativity. What's your planet? I mean other than this second rate star on which you run your paper. All I hope is that you do not come under the recent regime of Pluto, because all the data are not yet in for those whose birth is associated with this new curio of the telescope.

Well, sir, we may have come too fast. We had better retrace our steps to the 14th century and hear Dante protest against the convenient alibi offered by those who are astrologically minded, for in his "Purgatory" he says,

> What some to us assign,
> Some to the stars malign,

and makes Marco Lombardi assert free will against the stars.

Then maybe we can make progress to the 16th century and listen to that contemporary of all ages in his King Lear:

> This is the excellent foppery of this world, that when we are sick in fortune—often the surfeit of our own behavior—we make guilty of our disasters the sun, the moon and the stars; as if we were villains by necessity, fools by heavenly compulsion; knaves, thieves and treachers by spherical predominance; and all we are evil in, by a divine thrusting on; an admirable evasion of whoremaster man, to lay his goatish disposition to the charge of a star.

We have embalmed an ancient superstition in the word "disaster," and people who are said to be "mercurial" may be totally unconscious of any influence from the sun's nearest neighbor, but what shall we say of those who deliberately turn the bowl into a collection box for ignorance, as if we had not yet learned that fate was but undiscovered causes?

Yours against sophisticated humbugs,

QUINTUS QUIZ.

Will the Church Remove the Color Line?

By W. E. Burghardt Du Bois

WILL the church of tomorrow solve the problem of the color line? The problem of the color line, particularly in America, is well known. It is the question of the treatment and place in society and in the state of the descendants of African slaves who were freed by the civil war. Not only are these persons, numbering some twelve millions or more, more or less physically distinct from the nation because of color and race, but also they are otherwise segregated because slavery made them poor, kept them ignorant and plunged them into such sickness and crime as poverty and ignorance always cause. For these and other reasons they form in the United States an inferior social caste.

This is the problem of the color line as it presents itself in the United States. But, of course, the color line extends beyond our own country. The majority of the people of the world are colored and belong to races more or less distinct from the white people of Europe and North America. Because, however, of imperial aggression and industrial exploitation, most of these colored peoples are under the political or commercial domination of white Europe and America, and their consequent problems of self-government, social status, and work and wages present the greatest difficulties the world over.

Scientific Postulates

In addition to all this, various scientific questions have become involved. The attitude of science towards colored races has greatly changed in the last four centuries, but there arose in the nineteenth century a question that persists in the minds of large numbers of white people today, as to how far the earth is inhabited by nations and races essentially equal in their gifts and power of accomplishment, or how far the world is a hierarchy headed by the white peoples, with other groups graduating down by grades of color to smaller and smaller brain power, ability and character.

What now should be the relation of the great racial groups of the world? Shall they live together as brothers? Shall they organize and regard each other as potential or actual enemies? Or shall their relation be that of rulers and ruled, with the races that are now dominated held in subjection, either by physical force or by their own submission to what they come to realize or are forced to admit is the greater power, or greater ability, or greater desert of the white race?

Here, then, is the problem of the color line and it is not only the most pressing social question of the modern world; it is an ethical question that confronts every religion and every conscience.

This paper is a frank attempt to express my firm belief that the Christian church will do nothing conclusive or effective; that it will not settle these problems; that on the contrary it will as long as possible and wherever possible avoid them; that in this, as in nearly every great modern moral controversy, it will be found consistently on the wrong side and that when, by the blood and tears of radicals and fanatics, of the despised and rejected largely outside the church, some settlement of these problems is found, the church will be among the first to claim full and original credit for this result.

The Church and Slavery

The proof of this to me lies chiefly in the history of the Christian church and Negro slavery in America. Unfortunately, the editor of The Christian Century has not space for me to go into this matter in detail, and perhaps many of us would rather forget it; and yet we cannot forget that under the aegis and protection of the religion of the Prince of Peace—of a religion which was meant for the lowly and unfortunate—there arose in America one of the most stupendous institutions of human slavery that the world has seen. The Christian church sponsored and defended this institution, despite occasional protest and effort at amelioration here and there. The Catholic church approved of and defended slavery; the Episcopal church defended and protected slavery; the Puritans and Congregationalists recognized and upheld slavery; the Methodists and Baptists stood staunchly behind it; the Quakers gave their consent to it. Indeed, there was not a single branch of the Christian church that did not in the end become part of an impregnable bulwark defending the trade in human beings and the holding of them as chattel slaves. There must have been between 1619 and 1863 in the United States alone ten million sermons preached from the text, "Servants, obey your masters, for this is well pleasing in the sight of the Lord"! Then, finally, when the conscience of mankind began to revolt and abolition became a dream, a propaganda, a political scheme, what was the attitude of the church?

Garrison's Testimony

The only Christian body that gave the abolitionists aid and countenance was the Quakers, who, toward the end of the eighteenth century, and in the beginning of the nineteenth, gradually took a stand against slavery and began to agitate for emancipation.

William Lloyd Garrison, reviewing the attitude of the Christian church as a whole, said in the Liberator in 1835: "It is a fact, alike indisputable and shame-

ful, that the Christianity of the nineteenth century, in this country, is preached and professed by those who hold their brethren in bondage as brute beasts! And so entirely polluted has the church become, that it has not moral power enough to excommunicate a member who is guilty of man-stealing! Whether it be Unitarian or orthodox, Baptist or Methodist, Universalist or Episcopal, Roman Catholic or Christian, it is full of innocent blood—it is the stronghold of slavery—it recognizes as members those who grind the faces of the poor, and usurp over the helpless the prerogatives of the Almighty! At the south, slaves and slaveholders, the masters and their victims, the spoilers and the spoiled, make up the Christian church! The churches at the north partake of the guilt of oppression, inasmuch as they are in full communion with those at the south."

Frederick Douglass added in 1845: "I can see no reason, but the most deceitful one, for calling the religion of this land Christianity."

After Emancipation

After emancipation and in those pregnant twenty years from 1863 to 1883, years whose history has not yet been completely weighed nor written, the world, moral and economic, accepted the fact of free Negroes in America. What attitude should be taken toward these new freedmen and citizens? The church, which had been busy with nursing and relief of the wounded, became involved in schemes for education of refugees, almost before it knew it. The extension of the New England ideal of universal education to black folk was an easy and momentous step. Nevertheless, only part of the church accepted it. The Catholics and the Episcopalians did practically nothing. The southern white Methodists and Baptists naturally took no part. The Presbyterians took but a small part.

The New England Congregationalists, followed by the Northern Methodists and Baptists, stepped forward eagerly and inaugurated what has sometimes been called the ninth crusade, the crusade for Negro education. It was a splendid movement, and has had tremendous results, and it was perhaps the one great effort of any considerable part of the Christians in America in behalf of the Negroes.

Rise of Color Caste

But after an effort extending over about thirty years, reaction set in, even in the Congregational church. The effort of the south to disfranchise the Negro and to establish a color caste received sympathy in the north for economic reasons and because of the new industrial imperialism which was sweeping the world. Many began to express a fear lest the Negro become "over-educated" and too ambitious, and America began to face frankly the problem as to just what it wanted the American Negro to be. Was he to be trained as a free citizen, economically and socially equal to other Americans, or was he to be trained as a servile caste, the recipient of charity and good will, but not a full-fledged member of American democracy?

Thus, the new color caste idea arose in the country and swept over the churches. The Christian church began openly to join those who decried political equality on the part of Negroes, who discountenanced social intercourse between black and white, and who believed that Negroes should be satisfied with humble service and low wages.

What finally has been the attitude of the Christian church toward Negro caste from reconstruction down until this day? While the church has hesitated and made numbers of explanations and excuses, it is fair to say that the white Christian church has accepted the program of caste for Negroes. The Congregational church stood by its ideals longest, but gradually the contributions for Negro education fell off and the interest in the Negro dwindled. Catholics were forced to face the problem of proselyting among Negroes by the gift of Catherine Drexel. But the work was handicapped by the fact that in 150 years the Catholic church had ordained but seven Negro priests and most of its schools and seminaries refuse, even today, to admit Negro students. It began the new proselyting by giving charity to the very poor and ignorant, and as these entered the church, they hastened to segregate in separate congregations under white priests, who usually had not the faintest conception of the problems of these black folk.

African Missions

The Methodist church, south, got rid of Negroes absolutely and formed a new Negro church. The Northern Methodist church segregated them into separate conferences, and several times they invited all of them to join the Negro Methodists. Today, the Negro membership of the Methodist Episcopal church is almost entirely a separate institution, although it is still represented in the general conference. The Baptists have no national unity and are separated individually into colored and white churches, which more and more have no common meeting ground, although there is some cooperation in education and missionary work. The Episcopal church is divided, with very few exceptions, into colored and white congregations, and for its colored congregations it has ordained black bishops.

Thus, gradually the Christian church has lessened its support of Negro education; has seldom taken any stand against lynching and mob violence; against discrimination, or even against laws which in most states of the union class all Negro women and prostitutes together, so far as legal marriage with whites is concerned.

The Christian church thus acquiesced in a new and strict drawing of the color line, not only in political and civil life, but even in church work. Nothing illustrates this better than the attitude of white churches today toward Christian missions in Africa. Remember, that the whole argument of the church for centuries in support of Negro slavery was that

this was God's method of redeeming heathen Africa. For a long time this was interpreted as meaning that a few slaves were to be converted to Christianity; then, as gradually voluntary emancipation freed more of the slaves, these slaves were to return to Africa and be the efficient and logical means of converting the Africans.

Negroes and Missions

Numbers of American Negroes today would be willing to work in Africa. What does the Christian church say to this? Out of 158 African missionaries in 1928, the Protestant Episcopal church had 1 American Negro; the Presbyterian 2 out of 88; the Northern Baptists 1 out of 20; the Methodist Episcopal church 5 out of 91; the American board 4 out of 97. Of 793 other missionaries to Africa sent out by American missionary societies, including the United Presbyterians, the United Missionary society, the United Brethren, the African Inland mission, the Friends, the Brethren-in-Christ, the Southern Baptists, the Women's general mission society of the United Presbyterian church, the Lutherans, and the Sudan Interior mission, there is not a single American Negro!

What is the reason for this? As a matter of fact, missionary societies of the United States started out, for the most part, with the obvious policy of sending Negroes to convert Africa. Then they found out that this involved social equality between white and black missionaries; the paying of Negro missionaries on the same scale as white missionaries, and their promotion and treatment as civilized beings. With few exceptions, American white Christianity could not stand this, and they consequently changed their policy.

Less Discrimination Outside Church

Here, then, we may well pause and let the matter stand, with this summing up of the situation: the Christian church in this country, on the whole, instead of exhibiting itself as a unifying human force, moving toward the brotherhood of men, regardless of lines of color, condition or caste, has shown less unity than almost any other human institution. In education, we have a great deal of separation by color and race; nevertheless, throughout most of the country, and in the case of the majority of its inhabitants, white and colored children attend the same school, and to some extent, white and colored teachers teach regardless of race, as in New York city. In labor and general economic organization, there is widespread separation by race in the United States. Nevertheless, both white and black labor is employed in the United States side by side in many of the great industries. In literature and art, and to some extent in science, there is a great deal less discrimination by race than there is in Christianity. Even in matters of amusement and public enjoyment, colored people more often attend the same parks, the same theater and the same movie house and enjoy equal treatment in the same institutions for public entertainment, than they attend the same church.

Thus, the record of the church, so far as the Negro is concerned, has been almost complete acquiescence in caste, until today there is in the United States no organization that is so completely split along the color line as the Christian church—the very organization that according to its tenets and beliefs should be no respecter of persons and should draw no line between white or black, "Jew or Gentile, barbarian, Scythian, bond or free."

Too Much to Hope

Looking these facts squarely in the face, what can we say as to the possibility of the church in the future settling the problem of the color line and leading the world toward treating Negroes and colored peoples as men and brothers? If we conceive the church as a social organization of well-meaning but average human beings, we can only hope that while they will not lead public opinion toward world brotherhood, yet as they see the light and the trend, they will be willing, slowly but surely, to follow, and just as they came to recognize the freedom of the slave, they will in time come to conceive the essential equality of all men. But it is too much to imagine that such an organization will oppose wealth and power and withstand respectable conservatism by choosing the right first and adhering at any social cost to the choice which its principles and conscience dictate.

This conception of the church is violently repudiated by all but the most advanced and radical religionists. The church, as a whole, insists on a divine mission and divine guidance and the indisputable possession of the truth. Is there anything in the record of the church in America in regard to the Negro to prove this? There is not. If the treatment of the Negro by the Christian church is called "divine," this is an attack on the conception of God more blasphemous than any which the church has always been so ready and eager to punish.

What of the Future?

Thus, judging from the past, I see no reason to think that the attitude of the Christian church toward problems of race and caste is going to be anything different from its attitude in the past. It is mainly a social organization, pathetically timid and human; it is going to stand on the side of wealth and power; it is going to espouse any cause which is sufficiently popular, with eagerness; it is, on the other hand, often going to transgress its own fine ethical statements and be deaf to its own Christ in unpopular and weak causes. And then when human brotherhood is a fact and the color line is remembered only as a fatal aberration and disease of the twentieth century, the Christian church, if it still survives, is going to take the same attitude which it took after emancipation in 1863: from a thousand pulpits it will thunder the triumph of Christianity and the way in which the Lord has led his people.

Reno's Divorce Mill

By Paul Hutchinson

ON my way to Reno I became interested in a pair of husky young fellows in the same car. They proved to be mechanics from Bridgeport, also Reno-bound. I wondered what their mission might be, for they did not seem the type that would be drawn across the continent to share in the gambling, and still less did they look like prospects for the Nevada divorce mill. Meeting them on Virginia street, the day after our arrival, their mission came out. "If you see a Dodge from Connecticut," they said, "please let us know." They were looking for a girl who was the wife of one and the sister of the other. Lured by the promise of easy divorce, she had taken the family car and headed west. The two men had followed to bring her home.

I suspect that is a common enough story in Reno. For the little city has become a national mecca for divorce-seekers, and many light-headed freedom-seekers must rush to the place without ever stopping to inquire about the rules which govern the granting of these separations. As you walk about the town you are sure to be impressed with the variety of the license tags on the automobiles. Lined against the curbs they present mute evidence of the part which the Washoe county court of Nevada is playing in the national life.

Size of the Divorce Traffic

Reno is now granting an average of somewhere around a hundred divorces a week. There were 639 granted in August; 572 in September. No explanation is given for this drop; perhaps the economic conditions that are reducing divorce rates in other parts of the country have now begun to make their effect felt even in Nevada. As I have said before, my own visit to Reno fell in July. It was midsummer, and a scorching stretch of days. One would have thought that if the divorce business of the town was ever to fall off it would have been then. But on the Monday of that week one of the judges of the county court granted 48 divorces, and the other 41. Even on Tuesday there were 27 decrees granted, and 28 cases filed. Practically all decrees are granted on those two days of the week, for reasons which will presently be explained.

The proportions of this traffic in family disaster are due, as everyone knows, to the fact that it requires a nominal residence of only six weeks in the state of Nevada to make one eligible for divorce there. That, plus the fact that divorce is granted on charges of "cruelty," which may be made to cover almost anything under the sun, keeps the stream flowing toward Reno. Indeed, if both parties to the suit are in the state, and the action on which the suit rests has occurred there, even the six weeks' residence requirement is waived. Under such circumstances, the suit may be filed and the decree granted within a day.

Yet I do not wish to give the impression that the actual business of granting divorces is conducted in Reno in an atmosphere of anything other than the most rigid decorum. Outside the courthouse, to be sure, you will find the stores selling souvenir trinkets which try to make "the Reno cure" a subject for jest. And the town knows many tales of wild celebration parties held by wealthy divorcees, both before and after receiving their decrees. But inside the courts presided over by Judge Moran and Judge Curler there is the most rigid adherence to high standards of courtroom propriety. One day while I was in Reno one of these judges committed to jail a tourist whom he detected, while sitting among the spectators, in the act of taking a picture of the court with a small hand camera. The unfortunate spectator was held in jail all day.

Courtroom Decorum

What is the procedure in these courts? On the day set for the hearing of the case, the plaintiff arrives in court with his or her attorney. The other party to the case is represented by counsel holding power of attorney. If the plaintiff desires, the courtroom is cleared, and in by far the majority of cases the plaintiff so desires. The grinding of the Reno divorce mill is in no sense a public spectacle. Practically the whole time before the court is taken up with establishing residence. For this purpose the plaintiff has to produce a witness who will swear that the six weeks' requirement has been fulfilled. This process takes somewhere between three and five minutes, if all goes on schedule. If the judge is satisfied that the papers are in order the decree may be entered within five minutes of the calling of the case. Sometimes it takes longer, but twenty minutes is an exceptionally long time.

Uncontested Cases

Such cases are, of course, uncontested. And in studying the Reno divorce mill it needs to be borne in mind that it deals almost entirely with uncontested cases. These are the cases heard on Monday—"wash day" in the slang of Reno—and Tuesday. Contested cases come up on other days of the week, along with the usual routine of a county court, and they are no more easily disposed of in Reno than in other parts of the country. In fact, competent lawyers tell me that it is harder to get a divorce in a contested case in Nevada than in many other states. While I was in Reno an example of this difficulty came to light in the refusal of a divorce to Mr. Charles Sabin, jr., of New York. Mr. Sabin is the son of the wealthy Sabins who have been so conspicuous in their opposi-

tion to the eighteenth amendment, and is himself an officer of the Crusaders, the organization that is supposed to represent the younger generation in attacking prohibition. I do not know what the details of the Sabin divorce case were, but some refusal of the wife to accept the arrangements proposed by the husband led her to contest his suit, which was accordingly rejected. Later the wife sued, the case was uncontested, and the decree was granted.

And this leads to the observation that, while practically all Nevada divorces involve some sort of arrangements made between the parties before coming into court, these are never incorporated in the actual decrees. The Reno courts do not assess alimony; neither do they award custody of children. The judges are cognizant of the terms of the agreements that have been made outside court, and if they do not consider these terms proper they can of course refuse to grant the decree. But the Nevada decree, in and of itself, is always simply a dissolution of the marriage tie—that and nothing more.

Are Nevada Divorces Legal?

In this way, it will be plain, one of the legal problems that might arise out of a Nevada divorce is avoided. Nevada divorces are not recognized in certain states—to Nevada's intense resentment—because of the fictitious character of a "residence" of only six weeks. But as long as the decree involves only the question of marriage and re-marriage, and has been uncontested at the time of granting, the likelihood of a bigamy action resulting is very remote. However, if these decrees involved the distribution of large sums of money—and some of the largest fortunes in America have stood before the Reno bench—it is probable that before long some divorcee, dissatisfied with the terms, would attack the decree's validity. Which might have a disastrous effect on the whole Nevada divorce industry.

Unlike its deliberate choice of legalized vice as a means of livelihood, the granting of divorces seems to have been an industry of almost imperceptible growth in Reno. When the arid wastes of Nevada were first granted statehood, the loose-footed prospectors, miners and herders who comprised what population there was, settled upon six months as a proper period to establish residence, and this term was made to apply to appearances in the divorce courts as well as at the polls. For years, this provision remained in force without having much attention called to it. But when South Dakota first discovered easy divorce as a means of "bringing money into the state," it did not take long for some Nevada lawyer to retort that his state could offer just as quick a way to marital freedom. South Dakota soon tired of the notoriety that accompanied the growth of a divorce colony at Sioux Falls and outlawed the traffic; Nevada found that the prosperity of its one city, Reno, had come to depend largely on catering to the divorce-seekers, and accordingly encouraged the business in every possible way.

Six years ago, when it began to appear that certain other states and countries were on the point of launching serious competition for Reno's divorce business, the law was amended to require only three months' residence. But even this proved inadequate. Paris divorces increased in popularity with the very rich, for French law made "gross insult" a sufficient cause, and gross insult proved to be a very elastic term in the hands of a good divorce lawyer. Moreover, no stated term of residence was required. It looked at one time as though Paris would walk away with the bulk of Reno's most lucrative trade. But the French grew tired of having their courts used to legalize the marital infidelities of wealthy Americans, and the Paris judges, by a stricter use of their discretionary powers, largely put an end to the divorce rush to their city.

Meeting Competition

A more dangerous challenge has come from two American commonwealths, Arkansas and Idaho. Both have now enacted three months' residence laws, with no restrictions on re-marriage. Arkansas is said to be contemplating the development of Hot Springs as a divorce center, with all the added attractions of gambling and other vices that Reno has to offer. Cuba has also entered the competition, now offering divorce on the most trivial grounds, and after only one day's residence. And the divorce laws in certain states of Mexico are now asserted to have been "liberalized" to the point where decrees can actually be secured by mail.

Citizens of Reno frankly attribute the recent reduction of the residential requirements in Nevada to this new competition. They do not say that they favored this reduction; indeed, they point out how large a loss in income their city suffers by cutting the divorce-seeker's stay in half. But, they ask, in the face of the economic threat of Hot Springs, Boise, Havana or Tia Juana, what other course was open? It was this frank preoccupation with the economic motive that most interested me in my discussions of divorce with various citizens of Reno. Outside of a minister or two, and a Y. M. C. A. worker, I found almost no perception of the possibility that any moral factor might be involved. And even the Y man pointed out that without the divorce business it would be impossible to keep the association's dormitory full, and so keep the association's budget balanced!

Blind to Ethical Issues

There are plenty of people in Reno who will discuss the ethical issues involved in wide-open gambling and other vice. But they apparently have a blind spot when it comes to suggesting that there may be ethical issues connected with free and easy divorce. The Roman Catholics have just conferred on Reno the honor of becoming head of a diocese, which may mean that the rigid attitude of that church on the divorce question will eventually make it something

more than a dollars-and-cents issue in the city. But up to the present, it is just that and nothing more.

Yet I do not wish to be understood as condemning Reno, and Nevada, too unrestrainedly for their course in this matter. In one sense, I feel that all the states have been contributory factors in the setting up of the Reno divorce mill. By resisting the movement in favor of uniform marriage and divorce laws throughout the nation, by setting up divorce regulations of unnecessary severity, these states have made it almost certain that some state would attempt to capitalize the situation to its own advantage. The chaos of laws governing divorce in the United States still leaves one state refusing to grant divorces under any circumstances whatever, and another—our most populous commonwealth—granting them only in cases of adultery. The conditions imposed in many of the states have produced a widespread resort to sharp practice and deceit. It is not to be wondered at that many a person, whose marriage has plainly gone on the rocks but who revolts at conditions surrounding the local divorce courts, should say, "Isn't there some place where I can gain my freedom without stigmatizing myself, and even more my children, with lifelong scandal?" To the extent to which the other states have made it impossible for such persons to obtain divorces at home, they are responsible for Reno.

But Reno herself must bear the responsibility for the notoriety that attaches to her courts. Having discovered the economic possibilities in divorce, it has been Reno's own choice that has made the residential requirements farcical. Here, too, as in the case of her legalized vice, she has shown that what counts with her is the chance of making money.

In his next, and concluding, article Mr. Hutchinson will discuss the outlook for Reno.

BOOKS

Oriental Cult or Universal Religion?

BAHA'ISM, ITS ORIGIN, HISTORY, AND TEACHINGS. *By William McElwee Miller. Fleming H. Revell Company,* $2.00.

SO MUCH mystery shrouds the origins of that strangely modern oriental cult known as Baha'ism that there are not more than half a dozen occidentals who have a knowledge of its early history grounded upon a first-hand study of the source materials. Mr. Miller is one of them. During a good many years of residence in Persia as a Presbyterian missionary, he has had opportunity to investigate the historical data with care and his work shows every sign of being done with scholarly accuracy and scientific dispassionateness.

The Baha'is, as we know them through their propagandists in this country, stand for precisely the kind of things that liberal and socially minded Christians stand for. The latest authoritative summary of principles includes such admirable items as: the independent investigation of truth; the oneness of the human race; international peace; the conformity of religion to science and reason; the equality of men and women; universal education—and no claim whatever of special authority residing in the head of the Baha'i religion. But in another connection and to a different audience, the same spokesman—none other than Abdu'l-Baha—is quoted as saying (referring to himself as the infallible expounder of the truth): "All must obey Him; whatever He says is true. . . Beware lest anyone declare his own ideas." It is a beautiful but borrowed system of lofty ideas of universal brotherhood and justice, with a special claim to unique authority kept somewhat in the background.

Among the Shi'ite Moslems of Persia the belief was current that there would some day appear a reincarnation of the twelfth Imam (successor of the Prophet), and that upon his appearance it would be the duty of the shah to resign to this messenger of God the control of the state. About 1850 there came one who claimed to fulfill this expectation. He was called "the Bab." The shah was not enthusiastic about a change in the government. Neither, in truth, was the Bab. He seems to have been a gentle person of a retiring nature, and the shah promptly retired him to prison. But this quiet man had very turbulent followers who took arms and went on the war path. They were suppressed, hundreds of them were killed, and the Bab was put to death for no crime of his own but to discourage his rebellious adherents. His successor was Subh-i-Azal, who moved to Bagdad by request and kept his place for ten years. Then his half-brother, Baha'u'llah, seized the reins and declared himself the latest and greatest manifestation of God. He held his court for many years at Akka (the old Acre) where he died in 1892. He was succeeded by his son, Abdu'l-Baha, who did not claim to be a new Manifestation but only to be sole authoritative interpreter of his father's words.

Propaganda for this new faith, in a form adapted to appeal to the western mind, was started in Chicago in 1893. Abdu'l-Baha came in 1912 to dedicate the ground for a temple (still unfinished) at Wilmette, a suburb of Chicago. I personally heard the architect of the temple say that he had received the plan by direct revelation from God. Since the death of Abdu'l-Baha, in 1921, the tendency has been, even more than before, to stress the liberal and humanitarian elements more than the supernaturalistic and to hold forth Baha'ism as a way of peace for the warring followers of all religions. The present head, Shoghi Effendi, a young graduate of the American university at Beirut, is chiefly interested in the ethical and organizational aspects. Nevertheless, it is evident that Baha'ism has a theology as well as a definite system for the control of the minds of its adherents, and any attempt to represent it as a broad and inclusive humanitarianism, or as a synthesis of the essentials of all religions, is misleading. The declaration adopted by the American Baha'i assembly in May, 1926, stated as among the requirements for voting membership: "full recognition of the station of the Forerunner (the Bab), the Author (Baha'u'llah), and Abdu'l-Baha the true Exemplar; unreserved acceptance of and submission to whatever has been revealed by their pen; loyal and steadfast adherence to every clause of Abdu'l-Baha's sacred will."

The Baha'is are not numerous. They used to talk grandi-

osely about millions. Mr. Miller says that in Persia they seek to give the impression that about half of Europe and America have been converted. There were 1200 in the United States (census of 1926), and there are about 10,000 in Persia, counting men, women and children. So small a group would not be worth the space for so long a review except that it is an extraordinarily interesting movement in view of its lurid beginning and the transformation which it has undergone, and that the liberal and humanitarian aspect of its teaching has won a few very fine people in this country.

W. E. Garrison.

An Island of Many Mysteries

Easter Island, the Home of the Scornful Gods. *By Robert J. Casey. Bobbs-Merrill Company,* $4.00.

How widely this differs from any ordinary book of travel may be suggested by the fact that the pronoun "I" is completely absent from it. Traveling to Easter island is a genuine exploit. All you have to do is to go to Tahiti any way you like, then get a schooner and sail three thousand miles about east southeast by east, by way of Manga Reva (for further particulars about that see Eskridge) and Pitcairn (Casey incidentally tells the incredible true story of Pitcairn better than it has ever been told before) and then a matter of thirteen hundred perfectly empty sea-miles to Easter island. It is probably the most out-of-the-way, unvisited, and inaccessible of all the famous places that offer anything worth seeing. Easter island offers plenty; notably, the gigantic carved figures which are found scattered all over the island and the vast walls of cut stone in a style not unlike the work of the Incas in Peru. Just who created these cyclopean works, and how, and why, and what forces brought to an end the nascent culture which produced both these and the written language which is no longer decipherable, are among the choicest puzzles of archeology. Mr. Casey discusses them learnedly. But he is a good newspaper man, as well as an intrepid adventurer and the possessor of sound scholarship. He could make a good story out of nothing—and does, almost every day, in the Chicago Daily News. Judge for yourself what he would make from such material as incredible Pitcairn and enigmatical and uncanny Easter island.

A Man Who Knew the South

Joel Chandler Harris: *Miscellaneous Literary, Political and Social Writings. Edited by Julia Collier Harris. University of North Carolina Press,* $4.00.

There is something in the drawling cadence of that name that warms the cockles of the heart—at least the heart of anyone who has felt the mellow charm of the man who bore it. There was more to him than "Uncle Remus," though that was plenty. Harris was a newspaper man practically all his life—apprentice in a country printing office, then six years on the Savannah News, then thirty years with the Atlanta Constitution, most of that time as chief editorial writer. His daughter-in-law has here collected and edited, with extraordinarily sensitive and informing comment, a large volume of fugitive material not previously collected, including most of his contributions to his Uncle Remus's Magazine. It contains every kind of stuff except poor stuff. He never wrote any of that. Editorials in a daily paper usually live exactly twenty-four hours, as a maximum. Some of Harris's in the Atlanta Constitution deserve never to die. Their outstanding quality, aside from a literary grace rare in editorials (still speaking of dailies, of course), is an utter absence of sectionalism and bitterness. No man could ever say that he did not know and love the south, and because he loved the south as a whole, and his own Georgia in particular, with so wise and genial a love, he could help to heal its wounds of the spirit and speak medicinal words to its embittered pride, and he could make the country listen with a growing understanding of the real south which was misrepresented alike by its own hot-headed politicians and by the carpetbag journalists who went south in search of sensational copy. Joel Chandler Harris and Henry W. Grady colleagues in the office of one newspaper. What a staff!

Incomparable Galsworthy

Maid in Waiting. *By John Galsworthy. Charles Scribner's Sons,* $2.50.

When most of the other novelists have said their say and one comes around again to Galsworthy, one feels, Here is a man who is so calmly confident of having something worth putting on paper that he does not need to strain after effects or set off pin-wheels and rockets to attract attention in the crowd. He does not have to shout or wave his arms or invent spectacular tricks of style.

Habitual readers of Galsworthy will find nothing particularly different in this novel except that it does not concern the Forsytes. To be sure, Fleur and Michael do appear momentarily as marginal characters—a circumstance which serves the purpose of orientation and furnishes a letter of social credit for those who hold the center of the stage. The new characters are all well worth knowing. There is not a villain in the piece. To read such a novel is to feel that one has been visiting for a time at the country houses of some of the best and brightest people in England, and to desire their better acquaintance. It would be a rewarding experience even apart from the interest of the two skilfully interwoven plots. "Interwoven" suggests a too intimate connection. In reality the two plots are scarcely more than tangent, with the piquant and lovable Dinny as the point of tangency. It is not a bad world that can have such people in it; and the field of literature has not altogether run to weeds when such a novel can be produced and find the loud acclaim that this undoubtedly will find.

Books in Brief

Roosevelt in the Rough. *By Jack Willis, as told to Horace Smith. Ives Washburn,* $3.00.

Jack Willis was Roosevelt's companion in many hunting trips, his friend in his early days in the west and still his friend when the hunter and ranchman had become President of the United States. Kermit Roosevelt refused to write an introduction when he read what Jack Willis had written. His hesitance is understandable. Still, Roosevelt's reputation will not be stained by anything here revealed, even though it appears that on one or two occasions he became more hilarious than was entirely becoming.

Academic Organization and Control. *By J. E. Kirkpatrick. Antioch Press, Yellow Springs, Ohio,* $3.00.

In substance, this is a study in the constitutional history of higher education in the United States. In purpose, it is an argument for the development of forms of academic administration which will make educational institutions more responsive to the present demands which society legitimately makes upon them and will put their control more com-

XUM

pletely into the hands of those who know most about them. In particular, the author argues for less domination by non-resident trustees and the placing of more administrative responsibility upon faculties. But he is careful to trace the history of college and university organization, by detailed treatment of nine or ten institutions of various types, before proposing changes. The author's lamented death doubtless prevented the inclusion of more relevant matter drawn from recent European experiments in the reorganization of education.

WITHIN. *Thomas L. Masson. Holston House, Sears Publishing Company,* $2.50.

A BOOK by a great humorist; but not a humorous book. Tom Masson has scattered sunshine across the continent for many years, and now he stands up in meeting to give a personal testimony about God—God who impinges upon his inner life, giving peace, quiet and strength. After all, life issues from within, and when that "Within" keeps communion with God the Father, the issue is life rich and abundant. Jesus knew that secret and lived by it; it lifted him above limitations common to men and into the presence of the All Good.

HIDDEN SPRINGS OF THE RUSSIAN REVOLUTION. *Personal Memoirs of Katerina Breshkovskaia. Edited by Lincoln Hutchinson. Stanford University Press,* $5.00.

Anything that throws light on what is now going on in Russia is likely to find an interested public in this country, and the publishers have shown sound business acumen in attaching this title to this edition of the memoirs of "the grandmother of the revolution." But there is little in Breshkovskaia's story to explain why the revolution, when it took final form, took the form which it did. Curiously enough, the long career which bore this woman from a gentle girlhood to a foremost place in the ranks of the terrorists, left her, after 1917, an ecstatic supporter of Kerensky and an equally fanatic opponent of the bolsheviks. The passages in the book which tell of life in the Siberian exile camps, and attempts at escape, are fascinating, however little they may tell about the reasons why the attack on tsarism took the line which it ultimately did take.

CORRESPONDENCE

Who Speaks for the Church?

EDITOR THE CHRISTIAN CENTURY:

SIR: The detachment of an editor undoubtedly has its advantages. Yet it is possibly true that the detachment of an editor of a religious paper may be secured at too great a cost. How many of the ministry have travailed in mind and soul over the problems set forth in the editorial "The Church After the Depression"! And how many similar articles they have read, not to mention some that they may have written or spoken. That such stirrings up are desirable and helpful, we shall not doubt.

But in spite of the fact, however, that "a generality is not to be despised," we are usually obliged to admit the charge that said stirrings "do not go beyond vague generalities." Then if some inquirer asks for a "blue print" of constructive plans, the only answer given is, "That is not our job, we can only point to the inequities and futilities of our present system. However, it is the supreme task of the church, etc., etc." Mr. Editor, what is the church and who are the church?

Of course you do not believe it, but one might infer that the church is the clergy, as when you contrast statesmen and economists with spiritual teachers, or that it is a homogeneous group with one and only one interest, and one well defined conception of that interest, and a clearly understood and approved program for realizing that interest, and finally with a passion for its accomplishment heedless of any cost in personal sacrifice. But does that describe the church's constituency, that is, the church? Is the church any such homogeneous group with its one definite interest? The statesmen, the economists to whom you refer, and there may be added captains of industry, merchants, big and little, and the large group of all kinds of workers, these are in the church. They constitute the church. They do not possess the detached attitude of an editor of a religious paper. They have varied and possibly conflicting interests. But they are the voice of the church. In legislative and deliberative assemblies they utter the message of the church. If by chance a small committee group submit a statement on human conditions, penetrating in its diagnosis and fearlessly challenging in its appeal, and should say, "Here is a message of this church," then some of the aforementioned statesmen, economists, lawyers, bankers, merchants, et al, may say, "It is doubtless your message, but it is not ours, and we are the church, as truly as you are. It should not go forth as our message."

The first century picture of a little zealous band facing an alien world does not portray the situation today. The little zealous band has grown to include a large portion of the alien world. This large portion concedes no dereliction in failing to proclaim any one specific message. It interprets and proclaims for itself. If it is satisfied with a particular industrial or political system, it will denounce any interference, and the end of the proclamation will read, "Ecclesia locuta est." What official voice shall say, they are right or wrong? If the editorial means that the prophets in the church should emulate the writer of the editorial in season and out of season, then that is another story.

Baltimore, Md. ROMILLY F. HUMPHRIES.

What Do We Mean—Church?

EDITOR, THE CHRISTIAN CENTURY:

SIR: Some little is being written about "the church" and what it should do, or fails to do in times like these. Reading your "The Church After the Depression," in the November 11 issue, I am again wondering: just what do these people mean by the "church"? To me the church does not signify any institution that is to blame for the depression, or that has failed or is failing to point out some remedies and some preventive measures against future depressions. Nor—since you make allusion to the church and the world war—do I blame the church in that connection. For at least some of us, even though we could not under the circumstances get the facts, did not believe the propaganda, and suffered for it. It was not the church that was at fault. It had a message of reason and peace. But, admittedly, most of its leadership was led astray. Being only human, what could they do without the facts? I do not remember what your journal said at that time, but a great many accepted the propaganda. And some who prayed for peace, rather than for vengeance on the Germans, and asked for reason rather than ill-founded action, were cordially hated, even by some of our best friends—and for myself I can say that all the hurt of it has not gone yet, as those times are recalled. It was not the church's failure; but the failure of those who would not listen to the voice of Christ in those days.

And in these trying times, it is not the church that has failed, or that after the depression will lack a program. The failure is on the part of those in and out of "church membership," who will not to hear the word of Christ. Christ has a plan upon which human brotherhood can be established and practiced. At

XUM

least a few in the industrial and business world are seeing a little of the wisdom of that plan. I am pessimist enough to think that in some of those cases it is only a distant glimpse that they have caught; and that about nine out of ten of those people who talk about the golden rule and its being good enough for them, have barely the faintest idea of the content and implication of that rule. And some of the church's critics have faint idea of what the church is doing. One of them recently stated that few preachers dared to speak out on the economic situation; and among the few he named who *did* have courage to speak against the unjust distribution of wealth, included some whom I know to be high salaried ministers of very wealthy churches.

If, as it seems, by "church" you denote its leadership, I for one have long since spoken, and continue to do so. But, who am I?—(inferiority complex). The church calls for justice, honesty on all sides; and still says that it is now commanded that *all* men everywhere repent—and not maybe!

Bement, Ill. CHARLES J. ADAMS.

The Church's Responsibility

EDITOR THE CHRISTIAN CENTURY:

SIR: In your editorial, "The Church After the Depression," you imply that the church ought to have a *special* message for the depression *different* from that of statesmen and economists; that they are working at it while our spiritual leaders are hesitant and even inert. Do you mean that statesmen and economists are not Christian when they work out a practical problem, whereas preachers are Christian when they do the same? Are we to infer that the church must separate itself from the world, so that what the world's leaders do is distinct from what the church does? And that when secular agencies distribute charity it is not Christian, whereas when the church does the same it is, so that Christianity has *lost* by the secularization of charity? I do not believe that you, Mr. Editor, believe these things, although some of them at least are implied in your editorial.

No, the church does not need a special message different from that of economists and statesmen. The function of the church is not primarily to solve concrete problems, but to *inspire* its members to work out solutions. Its task is to formulate ideals, to set up goals, rather than to attempt detailed programs or to discover means. Of course, the church must be genuinely in earnest with its purposes; if no one else will work out the solution to a pressing problem, the church should itself act—thus it undertook the tasks of charitable relief and education because others failed to do so; but when other organizations, composed of its members or inspired by its ideals, take up these tasks, the church has the right to claim the credit for inspiring these deeds and the duty to continue urging its members to go on with their good work.

The practical details of such a program must be left to specialists—such details are highly debatable; but the goal to be sought, by which every plan must be judged—that is in the purview of the church. And if people say our goal is impossible, we can remind them that religion is the means whereby men have again and again achieved the impossible.

Huntington, W. Va. HOMER H. DUBS.

Tu Quoque

EDITOR THE CHRISTIAN CENTURY:

SIR: This is a great number you have given me today. The greatest thing about it is the four page letter telling us what you intend to do. More power to you. Having said as much and having said it with all sincerity may I tell you how *one* reader has reacted to the three leading articles?

1. "Ramsay MacDonald's Defeat." Striking, convincing, if —if you have all the facts. I wonder.

2. "The Church After the Depression." Following the thrill I received when I read the publishers' letter above referred to, this editorial is a wet blanket when it should have been a trumpet call. Perhaps you intended it to be the latter. "The church," "it,"—I cannot think "it." What and whom do you mean? Ecclesiastical councils? Church leaders? Ministers? Leading laymen? What or whom? For my part I do not remember ever hearing so much outspoken criticism by any and all of these mentioned of the economic and social order under which we live. The other day in a missionary rally, a missionary home from China, a state secretary, a leading minister, each spoke three times. Every speech rang with the call to realism, to fearless application of the ethics of Jesus to the whole of life *including the economic order.*

What do you mean by saying: "That concept (the kingdom of God) must become the controlling concept of the church bearing his name"? Is it controlling The Christian Century? So far as I can see, the church, its ministry, or a large and growing part of it, and its real leadership is today as genuinely interested and as genuinely "controlled by that concept" as is The Christian Century.

What I mean to say is that neither you nor we can disengage ourselves wholly from this system and perforce must live in it while we seek to change it and bring it into harmony with the concept of the kingdom. There is not a way revealed whereby we can be elevated to some pure domain from which we can operate with a pair of heavenly tongs for the rearrangement of things.

This being the case, while we need to be challenged continually to slacken no effort to the desired end, I think it is bad psychology, to say the least, to hold forth so continuously the "doom" idea.

3. But "The End of the World" by John Wright Buckham preserves a better balance and so I take courage to go forward believing with him that "religion is being reborn," not at all fearing but what even the "church," whatever that is, is to have its new day of life and power. "Behold, I make all things new."

Takoma, Wash. S. G. FISHER.

Unemployment Insurance Must Come

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial on "What Is a Dole?" is very much to the point and contains the best definition and argument on that subject which I have ever seen. You are quite right when you say, "Stop fooling with words! A breadline is a dole. A soup kitchen is a dole."

The "dole" in England is infinitely better than the methods of relief which are advocated and practiced in this land today. Unemployment insurance in some form or other must come, just as old age pensions must come also. The sooner the better for the welfare of the country.

Concord, N. H. FRED ECCLES.

Driving Germany Into the Wilderness

EDITOR THE CHRISTIAN CENTURY:

SIR: I read with amazement the letter published recently in The Christian Century attacking Sherwood Eddy's statement that Germany was not solely responsible for the war. Are there such people still extant in America? In these days when the world is rushing into another war to determine the peace treaties of the last butchery I wonder if a person can still be called intelligent, much less a Christian, if he continues in such an immoral superstition as Germany's sole guilt, when history has so clearly indicated the facts? This is no longer an academic question; the immediate fate of civilization and Christianity is hanging in the balance. Unless Christians in the allied countries acquaint themselves with the facts of the origin of the world war and act accordingly toward article 231 of the Versailles treaty, Germany, the only large Protestant country on the continent, is going to be lost to the forces of embittered atheism or Catholicism.

American Church, Berlin. EWART EDMUND TURNER.

THE WHEELS START ROLLING

PROBABLY the most remarkable thing about the first Ford car as it bumped over the sill of the little brick shed on Bagley Avenue, Detroit, and out into the dawn of a spring day in 1893, was that its maker had no doubt whatever about its success!

It scared horses. It blocked traffic by attracting large crowds. It became necessary to chain it to a post to keep investigators from starting it down the street.

Since those wheels first started rolling twenty million Fords have taken to the highways of all the world, shaping modern industry and civilization . . . hundreds of thousands of tractors have speeded up industry and smoothed the furrowed ways of the farmer everywhere . . . hundreds of metal planes have scaled above the clouds to the utmost ends of the earth. And no Ford machine is permitted to go forth without the certainty of success attending it!

There is a sound reason for this! When the Ford Motor Company first went into operation to build, deliver and service an automobile for every-day wear and tear, a machine to be admired and depended upon, principles of manufacture were established which made possible the continuous success of this famous car. These principles, briefly stated, in four sentences, are vital in the Ford organization today:

1. No fear of the future and no enslavement to the past.

2. Disregard of competition, because whoever does a thing best will be accepted as the one who ought to do it.

3. Service before profit; though without profit business cannot extend, without adequate service no business can continue to succeed.

4. Manufacturing is the transforming of the best possible materials into the best possible product for the consumer on a basis of fair cost all around.

This is the reason why Ford methods have become a synonym for modern methods and successful manufacture.

FORD MOTOR COMPANY

XUM

Seek Growth of Inner Life

English Churchmen Turn to Cultivation of Spiritual Resources—MacDonald's Program Vague

(*British Table Talk*)

LONDON, Nov. 17.—On the assumption that a people can think of only one thing at a time, those who give us the news of the day have told us little of late concerning the church. If a bishop yields to the temptation to enter the political arena, and "out-Herods Herod" in his gloomy predictions, his words become good "copy." But otherwise the spokesmen of the church are given a leave of absence for the time being.

It is hard to make any report of the church as a whole. Controversy has died down for the time being. No one speaks much of the new prayer book, or of Lambeth 1930, or of the problem of religious education in the schools. Controversy, however, is not always the best pointer for the student of the spiritual life of a nation.

There is much serious thought being given to the inner life of the church. Groups of scholars are busy trying to discover in what ways the Christian church must deal with the new facts which meet it. There are few who can be called disciples of Barth, but there are many for whom his work has opened up new ranges of thought and experience. There are still able scholars who have not abandoned the quest for the "historical Jesus," but there are an increasing number who are being driven by the logic both of historical study and of religious experience to make a new approach to the Thing That Happened, which is revealed in the New Testament, and everywhere revealed in its substantial unity. They cannot separate the Jesus of history from the Christ of apostolic faith. From the patient and thorough deliberations of many scholars, in their individual work and in their corporate life, much will come in time. There are these new companies of "Friends of God," such as were found before the other reformation.

* * *

"The Bow in The Clouds"

In a little book, "The Bow in the Clouds," a Catholic writer has surveyed ground which all religious thinkers must cover. Father Watkin, the author, deals with the colors of the rainbow, as symbols of the order of being which reveal God in human experience: ultra-violet, matter; violet, the positive sciences; indigo, technology, the ethical and social sciences, history; blue, metaphysics; green, life; yellow, art; orange, sex; red, religion; ultra-red, mysticism. There is a boldness and depth in this little book, which give to it a value, to non-Catholic as well as to Catholic readers, who seek to put the right questions.

Here there is no shirking of the real issues in modern thought. The author in 17 short pages gives a most illuminating analysis of the modern attitudes towards sex. The reaction from victorian self-deception which is in full tide today is an attempt "to make sex the substitute for loss of religion—to find the substance in the shadow, the light in its reflection." Is this, then, a call to denounce Lawrence and others of his school? Not at all; it is a summons to make known to these seekers the treasure for which they are looking in the wrong place. They are more likely to be convinced than their fathers.

* * *

The New House Assembles

The house of commons has had its trial debates. The prime minister did not make a very favorable impression in his first speech. He was vague and misty, and no one can be more eloquently vague than he, but allowance is made for a very tired man. At once the extreme tariff reform advocates began to lay down their terms. Mr. Churchill came forward in a mood of discriminating benevolence to say that the country had plainly demanded tariffs and there was no need to waste time in inquiries. He was prepared to support a government of "nearly all the talents." Labor speakers told him that it was plain to all men that he wished to reach the treasury bench. Mr. Lansbury led the opposition; he made much of the "dirty tactics of" the national party who led investors in the post office savings bank to think that their savings were in peculiar peril because they had been advanced to the unemployment fund. The plain truth is that they were neither more nor less involved than any other moneys in the hands of the government.

The king's speech was severely limited in its range so that there was little upon which the opposition could fasten. Already it is becoming clear that from the national party there will emerge groups which will press for measures of protection, and may use their influence in the discussion of Indian government to secure a return to the Simon report. They will urge, that is to say, a concentration on the provision of provincial governments, leaving the central government to a more convenient season.

* * *

"Dumping" and Its Cure

Yesterday that stout free-trader, Sir Walter Runciman, minister of the board of trade, sketched the policy of the govment in its dealing with dumping. He asked for emergency powers to expire after six months. The government is to be free to impose a duty not exceeding 100 per cent on such imports of wholly or

(*Continued on page* 1574)

Methodists Cut Mission Work

Drop in Receipts Exacts Drastic Action—Arrange to Continue Much Work by Amortizing Debt

(*Correspondence from Philadelphia*)

PHILADELPHIA, Nov. 24.—"Is the financial situation of foreign missions an indication of spiritual depression in our religious life or merely of the nation's financial depression?" This query was the central thought at the annual meeting of the Methodist board of foreign missions at Philadelphia, Nov. 14-18. It faced one of its most serious financial problems, caused by a deficiency of $483,000 in its receipts for the past year with the decline in world service gifts. The board, the staff, and the missionaries gathered in "upper room" groups for prayer, confession, and counsel. Prof. Halford E. Luccock, before adjournment, announced the formation by a group of nine of a "fellowship of prayer and meditation," pledging a part of each day to the consideration of their personal relation to Christ's program for the whole of life everywhere. Many expressed their desire to enter into this covenant and fellowship.

"It is not the will of the Methodist Episcopal church to demolish its work of a century." Such was the judgment of the board in trying to "absorb" this deficiency without practically wrecking the work of the church built up during the century. Legally, appropriations had to be reduced by this $483,000 deficit. With that amount as the first charge for 1931, such a cut would have been close to a million dollars. It would practically have wiped out the service of Methodist missionaries and work in Africa, China, Japan, and Korea! Or it would have taken all the missionaries out of every field except India or China and cut the present foreign missionary service of Methodism in half! The receipts for 1931 were $2,412,750.

Accordingly, it was voted not to make this year's deficiency a first charge against 1932 appropriations, but that this amount be amortized during a period of seven years, 5 per cent being paid this year and increasing amounts until 1938.

* * *

Salaries of Missionaries and Board Officers Cut

The board accepted the offer of Corresponding Secretaries Edwards and Diffendorfer and of the entire office force to take a salary reduction of 10 per cent. Other items of administration and education made a 24 per cent "overhead" reduction of $81,000. Appropriations for work in schools, hospitals, and churches were reduced by $84,734. Very reluctantly, with no way to alter the necessity, the

appropriation for missionary support was reduced $123,688. This will reduce missionary salaries about 10 per cent and require the return to America of some 20 missionary families. Missionaries present dramatically pleaded for a reduction in their salaries rather than further weakening of "the thin line of missionaries now serving at the outposts." Provision, however, was made that the secretaries be authorized to try to secure new funds to prevent the recalling of these 20 families.

Such a retrenchment was exceedingly difficult to make. Yet the board could not accept the alternative to call home some 160 missionary families, costing $300,000 for transportation and about $200,000 in extended salaries before being dropped from the missionary lists. This money would have had to be borrowed and would have no doubt become in time as large a debt as the deficit it would "absorb."

* * *

Seek to Separate Missionary Offerings from Other Funds

Accepting the principle of cooperation and good will to prevent overlapping and competition among the Methodist benevolent boards, and reaffirming belief in the maintenance of a central group to hear the askings of the boards and fix local apportionments, the foreign board nevertheless felt its work to be "different in its nature from the undertakings of the other boards, a movement for the whole life of the church and not simply for one branch of its work," maintaining in every field the interests represented by all the other boards now working in the United States. It, therefore, sent recommendations to the general conference next May that separate apportionments for each charge be made for the foreign board, that designated gifts be credited and not subjected to division among the other boards, and that "in informing the church emphasis shall be placed upon a separate appeal for the work of foreign missions, and that causes and definite projects, rather than the general appeal covering all the causes, shall be emphasized."

CHARLES DANIEL BRODHEAD.

A GOOD PASTOR *Needs* GOOD BOOKS

Give him some of THESE *for* CHRISTMAS

The New Dimensions of Religion
By ALLYN K. FOSTER
Dr. S. Parkes Cadman writes: "I think it is a very good book to place in the hands of young people and their parents." $2.00

The Christ of the Classroom
By N. E. RICHARDSON
"He expounds the teaching of Evangelical Christianity. . . . Pastors and teachers are led into a rewarding study of Jesus, the Master Teacher." $1.75

The Natural and the Supernatural
By J. W. OMAN
"One might devote a solid week, profitably, to meditation upon this volume."—*Churchman.* $3.00

Gandhi at Work
Edited by C. F. ANDREWS
This third volume of Gandhi's Autobiography reveals the secret of his power and methods. $2.50

The World of the New Testament
By T. R. GLOVER
"Extraordinary indeed is the sweep of vision of this unpretentious and simply written volume."—*New York Herald Tribune.* $2.00

The Christian Saga
By NORMAN T. BOGGS
A monumental account of Christianity as a phase of European civilization. 2 vols. $9.00

The Story of the Devil
By ARTURO GRAF
"Crammed to bursting with fascinating stories and anecdotes."—*Brooklyn Eagle.* $3.00

Taboo, Magic, Spirits
By ELI E. BURRISS
A study of primitive elements in Roman religion—a valuable addition to the history of religion. $2.00

CHRISTMAS TRADITIONS
By WILLIAM MUIR AULD
Second Printing
"Dr. Auld tells here with wide knowledge and much grace and charm the story of Christmas. . . . He narrates its origin, tells what it owes to both Christian and Pagan, traces its history, and brings out its vicissitudes through the centuries," says the *New York Times.* This book will furnish the basis for an unusually interesting and entertaining Christmas sermon. $1.75

PATHWAYS TO THE REALITY OF GOD
By RUFUS M. JONES
Fifth Printing
"A master volume in which he has wrought essential unity in the diversity of approach to God."—*G. Walter Fiske.* This book was a first choice of the *Religious Book Club* and has been bought by thousands of clergymen. Anyone can read it with great satisfaction and profit. $2.00

MEETING THE CHALLENGE OF MODERN DOUBT
By JAMES GORDON GILKEY
Second Printing
"In Dr. Gilkey we have another guide through the world of modern doubt. He is not smitten with doubt himself and therefore can guide others. He discusses the religious revolution today, asks what is the meaning of life, answers some modern questions about prayer, and concludes that the new beliefs do not rob Christianity of its beauty and saving power."—*Presbyterian Banner.* $2.00

HISTORY OF THE CHRISTIAN PEOPLE
By HENRY K. ROWE
"This scholarly, comprehensive, and intensely interesting volume marks a new era in the presentation of the history of Christianity. . . . No one . . . can fail to profit by a careful reading of this fresh and vigorous study."—*Watchman Examiner.* $4.00

THE LORD'S PRAYER
By FRIEDRICH RITTELMEYER
Second Printing
Each of the clauses in the Lord's prayer is made the basis for an inspiring, interpretive sermon, by one of Germany's greatest preachers. A very useful gift book. $1.75

A NEW COMMENTARY on HOLY SCRIPTURE
Edited by BISHOP CHARLES GORE
Second Printing
A 1,600 page, 1,200,000 word commentary, written by scholars, recommended by religious leaders, in a single, handy, usable volume that any minister would welcome. Now at the reduced price of $3.50

Obtainable at all bookstores or from

The Growth of the Idea of God
By SHAILER MATHEWS
Second Printing
"The idea of God as it has been developed in Western civilization is traced through changing social conditions for the past three thousand years . . . a scholarly and illuminating study."—*A.L.A. Booklist.* $2.50

The Kingdom of God
By ERNEST F. SCOTT
"How Jesus conceived of the Kingdom of God . . . a very interesting book and one that will be read with great profit."—*Christian Observer.* $1.75

Which Way Religion?
By HARRY F. WARD
Second Printing
"Never has Dr. Ward written with such insight and power."—*Christian Century.* $2.00

By the Waters of Babylon
By LOUIS WALLIS
A unique novel, showing in a new and concrete way the development of Biblical religion out of heathenism through a great struggle for social justice and international peace. $2.00

From Kilts to Togs
By HARRY W. FARRINGTON
The inspiring story of a boy's progress from an abandoned orphan to a minister who was known and loved by millions of children in the United States. $2.50

The World's Great Religious Poetry
Seventh Printing
A collection which every pastor would find useful in his library. $2.00

The Indispensable Soul
By WILLIAM H. CRAWSHAW
This book ably combats materialistic philosophy. $2.50

The Taproot of Religion and Its Fruitage
By CHARLES F. SANDERS
"Certain to leave the reader in the grip of surer faith in spiritual realities."—*Christian Century.* $2.00

THE MACMILLAN COMPANY - - - 60 Fifth Avenue - - - - - - - - - - NEW YORK

Reformed Church Commemorate 100 Years of Missions

The Reformed Church in America is commemorating the 100th anniversary of the organization of its board of foreign missions. This church sent out the first medical missionary, Dr. John Scudder, in 1819, and its missionaries were instrumental in organizing the first Protestant church in Japan and the building of the first Protestant church building in China. The commemoration plans call for a concerted program for missionary education, with a special missionary address in every church of the denomination. Regional meetings are being held in many centers.

balanced judgment

. . . . . Hymns sung regularly in a thousand churches. . . . Tunes selected by 650 Fellows and Associates of the American Guild of Organists.

INTER-CHURCH HYMNAL contains only songs people sing and like. The hymns appear in the order of their popularity and musical rating. . . . . Mr. Frank A. Morgan, compiler, after a life time of study, research and analysis of musical programs of all denominations, has included only hymns actually *used* and frequently *repeated*. Katharine Howard Ward, Musical Editor.

A Treasury of Devotion

The "Aids to Worship" section, comprising one hundred pages of calls to worship, confessions of faith, responsive readings, litanies, meditations, etc., arranged by Albert W. Palmer, D. D., President Chicago Theological Seminary, provides a new and stimulating handbook of devotions for public and private use.

MAIL COUPON TODAY for returnable sample. Every pastor, choir director and church music committee should know the unique features and spiritual power of this outstanding hymnal. Price per 100, $100 not prepaid. Prompt and courteous service.

Biglow and Main, Inc.
HYMN BOOK PUBLISHERS SINCE 1867
5709 WEST LAKE STREET
CHICAGO

BIGELOW & MAIN, Inc., Dept. C. C.
5709 W. Lake St., Chicago, Ill.
Please send returnable sample copy of Inter-Church Hymnal embodying Supreme Faith in the Musical Taste of Church Members, Pastors and Organists.

Name.....
Address.....
City..... *State*.....
My Pastor's name is .....
My Superintendent's name is .....

Raise Denver Relief Funds

Community Chest and Unemployment Fund Subscribed—Students Stage Mock Disarmament Conference

(Correspondence from Colorado)

DENVER, Nov. 24.—Denver is rejoicing today in the news that the drive for $735,000 for the Community chest and $400,000 for the Citizens unemployment fund was successfully completed yesterday. A small balance still needed will be more than covered by the usual late subscriptions. The task seemed impossible to the clergy committee who participated in the preliminary planning. Business leaders were the real men of faith and their confidence has been justified. A dinner for the church leaders of the city was held just before the drive. The chamber of commerce dining room was crowded by the finest gathering of the clergy which the city has seen in recent years. Bishop Vehr, the newly appointed Roman Catholic prelate of this diocese, was the speaker of the evening. His message was received with enthusiasm by Catholics, Protestants, and Jews.

* * *

Armistice Day Brings Big Peace Meetings

The churches and the local disarmament committee took every advantage of Armistice day to bring the message of sane internationalism and world peace to the people of the city. A great mass meeting in East high school on Armistice night was addressed by Mayor Begole, Mr. L. Ward Bannister, and Prof. Ben Cherrington. Many churches dismissed their midweek meetings in order to join in this service and an audience of several thousand listened with great appreciation to the program and sent a telegram through the mayor to President Hoover expressing hope that the United States would take leadership in the Geneva disarmament conference.

* * *

Launch Extension Radio University

Denver university and KOA radio station are jointly launching an extension radio university. Mr. Freeman Talbot, director of KOA, has been working for several years with university officials on plans for the "first radio university." Dean E. G. Plowman of the university is very enthusiastic about the personal contacts which the professors will gain with their extension pupils. A modest beginning is being made with credit allowed for work done in the hope that a full college course will be available as the movement develops.

* * *

Students Hold Mock Disarmament Conference

The colleges of the Rocky Mountain district have just completed a disarmament conference in the state capitol which was modeled after the coming Geneva conference. Different universities of this region were assigned some one country to represent. They were then trained by their faculty to present the viewpoint of that particular country and spoke in many cases in the native tongue of the country they represented. Foreign students were used; notably a Chinese student from Manchuria. Carefully prepared bibliographies were available in the universities and the assistance of city libraries was also enlisted. It was an educational project of the first magnitude. The moving spirits behind the project in this region were the foundation for social sciences of the University of Denver and the Carnegie foundation. Two hundred students representing 15 schools participated.

* * *

Hold "Stay at Home Night" For Fathers and Sons

The churches and Y. M. C. A. of Colorado Springs organized the observation of fathers and sons week in an especially effective way. Simultaneous banquets were held in 15 churches. The fathers and sons, after short programs in their own churches, came together in the First Methodist church for a great mass meeting, where a diversified program was given which carried the audience enthusiastically through wholesome fun, splendid music, and a closing inspirational message. The church-Y. M. C. A. committee who planned the observance provided among other features of the week for a "stay at home night" when all fathers and their boys were asked to spend the evening together at home. An appropriate radio program was broadcast to reach the family at its own fireside.

* * *

Dedicate New Chapel at Colorado College

Colorado college at Colorado Springs has just dedicated the Shove memorial chapel presented to the college by Mr. E. P. Shove as a memorial to his British clergyman forefathers. The chapel is a beautiful romanesque structure into which many stones from famous English churches have been incorporated. The building includes the main chapel seating a thousand, a small chapel seating sixty, and a large lecture room for the department of religion. A large organ, memorial windows, chimes, and special illumination which automatically lights the building as the hours are struck during the night add to the interest of the chapel. The total gift of Mr. Shove, which includes endowment for the building, is $500,000. President C. C. Mierow presided at the dedication services on Nov. 24. Dr. James G. McMurtry of the Colorado college faculty will be the dean of the chapel.

* * *

Church Continues Its Labor Program

Grace Methodist church of Denver is continuing its ministry to the labor movement under the able leadership of the Rev. Edgar M. Wahlberg. The Denver labor college which meets in this church is having one of its largest registrations in the 12 years of its history. The school offers eight courses: public speaking, permanent prevention of unemployment, inventions and their relation to labor, current events, international relationships, psychology, and labor news writing. Class periods are

followed by a forum for the discussion of economic and social problems. The college and indeed the church itself has the enthusiastic endorsement and support of organized labor in Denver. John R. Lawson, vice-president of the Rocky Mountain fuel company and lifelong leader of labor, is dean of the college. The Denver open forum also meets in this church and has featured many liberal speakers.

* * *

Rabbi, Bishop and Priest Hold Joint Services

The famous triumvirate of Denver, Father William O'Ryan, Bishop Irving Johnson of the Episcopal church, and Rabbi W. S. Friedman, continue their usual association in this Thanksgiving season. They speak together at the regular Friday night service of Rabbi Friedman and again at the city auditorium in their civic Thanksgiving service.

* * *

Claim Legion Wet Vote Wrongly Recorded

The vote of the Colorado delegation at the American Legion convention was recorded unanimously in favor of the wet referendum. The wet paper of Denver gave great publicity to this fact and especially to the presence on the delegation of Mr. Vivian, son of the Colorado prohibition enforcement officer. Mr. Vivian on his return said that one-half of the delegation, including himself, voted against the referendum, but the tumult was so great that they never succeeded in getting their vote correctly recorded.

VERE V. LOPER.

Are Protestant Poor Left Out?

Distribution of Relief Funds in New York Said to Favor Catholics and Jews —Famous Mission Celebrates

(Correspondence from New York)

NEW YORK, Nov. 28.—A spirited argument took place in the Brooklyn-Nassau presbytery at its meeting this week over the question of the allocation of funds raised by the Gibson committee. While the presbytery voted down the motion of Dr. William G. Clark-Duff, pastor of the Duryea church, for specific provision for Protestants in the distribution of the emergency unemployment fund there are a growing number of Protestants all over the city who sympathize with that point of view. As matters stand at present, specific allocation of these funds is made to the Catholic charities and to the Jewish federation, but the Protestants are looked after by non-sectarian organizations such as the Association for the Improvement of the Condition of the Poor. The realities of the situation are that the Protestant group does its share in the raising of the funds, specific allocation is made to the other two great religious divisions, and then the Protestants must take their chances with these other divisions in the non-sectarian charitable agencies. Such an arrangement becomes more and more unsatisfactory. It is likely that Protestant divisions are responsible for this condition, but its essential unfairness becomes increasingly apparent.

* * *

Movement for Sunday Theaters Grows

A few weeks ago there appeared an item in these columns to the effect that a determined effort was being made to have our city theaters open seven nights a week. Since then the movement has grown and apparently it is to be made an issue in the legislature. Labor's attitude in the matter is not very clear, for while sections of the Actors Equity association are strongly against the proposal, the Theatrical Protective union, made up of workers in the theaters, is apparently for it. Dr. McMillan of the New York Sabbath committee says this effort of the New York producers is really part of a national movement to legalize Sunday performances everywhere.

* * *

Jerry McAuley Mission Celebrates

The famous Jerry McAuley Water Street mission celebrated its 59th anniversary this week. Dozens of testimonials were given by men who had been restored to ways of honesty and decency by the help of the mission. Dr. Howard, pastor of the Fifth Avenue Presbyterian church, addressed the gathering. Some of us who are interested in making the spirit of

Books for Christmas

SCIENCE AND RELIGION

With foreword by MICHAEL PUPIN

"Every chapter is written by a man of eminence and sincerity, and the total effect of the book is inspiring."
—WILLIAM LYON PHELPS. $1.75

A MODERN PILGRIMAGE

The Story of Donald Hankey

by Kenneth G. Budd

"More than a sermon in itself. It is a way of life found by one who dared to 'bet his life that there is a God.'"
—*Christian Century*. $1.50

AS A JEW SEES JESUS

by Ernest R. Trattner

"It is vitally interesting and informing. Many of its pages will be for the Christian reader enlightening and helpful."—*The Congregationalist*. $2.00

THE WORD AND THE WORLD

by Emil Brunner

A bold, valiant, and unequivocal espousal of biblical theology by a leader of the Barthian group. $1.50

"In the best sense a message for the times."
—*Dean Luther A. Weigle*

JESUS CAME PREACHING

Christian Preaching in the New Age

by George A. Buttrick

author of "The Parables of Jesus"

"Dr. Buttrick's seizure of the significant forces and trends in present-day life, his keen fresh insights into the personality of Jesus and the Christian gospel, will rank with the classic treatments of preaching."—HALFORD E. LUCCOCK, *Yale Divinity School.*

239 *pages.* $2.50

(A Religious Book Club Selection)

ON BEING ALIVE

by Walter Russell Bowie

author of "The Master"

Practical pathways to that fulness of life which makes for happiness, a book that will open the reader's eyes and act as a trustworthy guide to a new life.

$2.00

PORTRAIT OF A CARPENTER

by Winifred Kirkland

author of "The Great Conjecture"

A study of the "unknown years" of Christ's life.

"Must be upon the shelf of every one who would really understand Christ and his message."
—*The Presbyterian Advance.* $2.00

Books for Christmas

HISTORY OF PALESTINE AND SYRIA

by A. T. Olmstead

Author of "History of Assyria," etc.

The authoritative work on the Biblical lands from the dawn of time to the Macedonian conquest. *Illustrated.* $7.50

COME WITH ME TO INDIA!

by Patricia Kendall

The *whole* story of India, past and present, in one vivid, authoritative volume—including an amazing indictment of Gandhi. $3.50

MAID IN WAITING

The new novel by

John Galsworthy

"Makes the ordinary run of fiction seem thin and tepid."—*Chicago News.* $2.50

THE CHILDREN'S BIBLE

by H. A. Sherman and C. F. Kent

This perennial favorite, without change in text or illustrations, has been reduced in price from $3.50 to $2.50 and added to the list of *The Scribner $2.50 Illustrated Classics for Younger Readers.*

at your bookstore **CHARLES SCRIBNER'S SONS - NEW YORK** *at your bookstore*

Christ mean something in our social and economic order need to be reminded of the Master's power in transforming the lives of individuals.

* * *

Preachers Are Facing the Economic Issue

It is often asserted that the pulpit is silent in the face of industrial injustice, and an unchristian economic order. There is of course much truth in this charge; nevertheless a glance at the sermon page of our newspapers on Monday morning does not bear it out. Last Sunday Dr. Fosdick talked of these matters and condemned us as a people for making private acquisitiveness rather than public service the ruling passion of our lives. Dr. Bowie of Grace church had searching things to say concerning Gandhi and Ramsey MacDonald. Reinhold Niebuhr in the Union theological seminary chapel criticized the United States for not joining the world court as well as discussing other questions vital to modern life; John Haynes Holmes told what he would do if he were dictator, of how he would eliminate armaments and abolish tariff walls. And these are only a few of the better known men who were trying to bring religion to bear upon the pressing issues of today.

* * *

Bronx County Sheriff Refuses To Jail Guardsmen

Although the law provides that national guardsmen convicted by a military court may be imprisoned in civil jails if they fail to pay their fines, the Bronx county sheriff refuses to do so. He bases his refusal on the youth of the offenders, which makes it outrageous, he says, to put them with hardened criminals. Moreover he finds that in many instances the offenders had not been present for drill because they had to work at their regular employment.

EDMUND B. CHAFFEE.

The Incomparable Version for Gift, Study, and Devotion

THE HOLY BIBLE: A NEW TRANSLATION

By The

Rev. Prof. JAMES MOFFATT, Litt.D.

"The greatest translation by the man most ably prepared to make it".
—J. H. JOWETT

5 Reasons why you will prize the Moffatt Bible—

FIRST: You will find it obviously superior in clarity, for Professor Moffatt's remarkable scholarship brings you nearer to the exact meaning of the original Scriptures in Greek and Hebrew by giving you a more exact meaning in modern English.

SECOND: It will supplement the meaning already obtained from other translations and serve as a running commentary on the Bible as a whole.

THIRD: It will correct interpretations gained from other translations. You will discover that it adds variety to your services and offers a wealth of fresh ideas for sermons

FOURTH: The novelty and appeal of its diction make it singular as a gift to the devout Bible student or as a translation to put into the hands of persons who are not familiar with the message of the Bible.

FIFTH: It will prove infinitely preferable for devotional use because it applies the meaning of the Bible so definitely to present-day problems and needs.

THE PARALLEL NEW TESTAMENT

With the Authorized Version and the Moffatt Translation in Parallel Columns

Scores of groups and thousands of individuals are finding this double New Testament an exceptionally valuable aid in personal and class study. The comparisons and contrasts in parallel columns between the King James and this Moffatt translation throw a flood of new light upon the meaning of the Scriptures for our day.

CLOTH, $3.50
LEATHER, $5.00
LEVANT, $10.00

Through your Bookstore

Ray Long & Richard R. Smith, Inc.
12 East 41st Street New York

$1 A *Really Remarkable Introductory Offer*

633 pages. With an informing Introduction by Professor Moffatt. Bound in Black Silk Linen, Dull Finish Cloth. Gold Stamped. Thin Paper.

Only **$1**

Capone Foe May Be Federal Judge

George E. Q. Johnson Is Honored—Deeds Mark Chicago Thanksgiving—Both Sides Blamed for Negro Riot

(Correspondence from Chicago)

CHICAGO, Nov. 30.—The newspapers report that United States District Attorney George E. Q. Johnson will shortly be appointed federal judge. Mr. Johnson has made a notable record in the successful prosecution of gangsters, not the small fry either, but the big fellows. In appreciation of his record as a public servant about 500 of his neighbors in the south shore district tendered him a dinner at the South Side Swedish club on Nov. 25. Dr. M. Russell Boynton of the Bryn Mawr Community church was toastmaster, and the principal address was given by Dr. Frederick F. Shannon, pastor of Central church. Julius Smietanka, former board of education trustee, and Gale Blocki, attorney, also spoke in tribute to Mr. Johnson.

* * *

Chicago Gives Thanks

Mayor A. J. Cermak, upon being asked by a reporter for a Thanksgiving statement, is reported to have replied, "I am thankful that things are not a lot worse." Well, they could be worse. And it seems to be generally recognized that for whatever is bad in the present situation we have only ourselves to blame. The Thanksgiving addresses that I have heard, or reports of which I have read, have all emphasized the bountiful gifts of God in this year's rich harvest—gifts which men have so signally failed to distribute equitably among themselves. The anomaly of warehouses and storehouses crammed full while millions are hungry was animadverted upon in almost every address. As usual, union services were held Thanksgiving morning by groups of churches in all parts of the city, the offerings going, for the most part, to the various welfare agencies. Among the more largely attended services were the uptown Chicago service in the People's church, attended by the Kiwanis and Lions clubs and other civic groups, the service in the Fourth Presbyterian church, and the service of the Hyde Park and Kenwood churches held, upon invitation of the University of Chicago, in the university chapel.

But the thanksgiving was not in words only, but in deeds. Churches, Christian associations, and other agencies, distributed baskets of food or gave Thanksgiving dinners. Central Y. M. C. A. had 500 young men students as its guests for dinner; First M. E. church school gave a turkey dinner to 300 poor children; Immanuel Baptist church distributed 500 Thanksgiving dinner baskets to needy families on the south side and provided breakfast for over 3,000 homeless men. Dr. Myers, of Immanuel, reports that thousands of bushels of fruits and vegetables have been sent to him by Illinois

and Michigan farmers for distribution among Chicago's poor. One of the most far-seeing plans is that of the Oak Park churches by which their Thanksgiving gifts are distributed throughout the year instead of merely upon one day.

* * *

Kirby Page Addresses Union Ministers

The speaker at the monthly union ministers' meeting to be held today in the Y. M. C. A. auditorium is Kirby Page, of New York. A visit by the editor of the World Tomorrow is always a big occasion, for he may be depended upon to speak out in meeting. His topic is announced as "Jesus' Significance in an Industrial Civilization."

* * *

Both Sides to Blame for Negro Riot

Last August, it will be remembered, a fatal riot occurred in the south side Negro community after a woman more than 70 years old had been evicted from a dwelling at 5016 S. Dearborn St. The Chicago civil liberties committee has been conducting an exhaustive investigation of the incident ever since that time and has just presented its report. Both the police officers and the radical leaders of the crowd are blamed in the report. "Our conclusions are," says the committee, "that on the one hand some members at least of the crowd assumed a threatening attitude and were prepared to and did resist and subsequently assault the police. On the other hand, had not the police returned to the block in the manner in which they did, with drawn revolvers, there is no reason to believe that any violence would have occurred. . . . No credible evidence was presented that any members of the crowd were armed. . . . When the police commenced shooting they not only shot to kill, but numerous witnesses testified without contradiction that shots were fired at those running away and at those lying on the ground who were not engaged in the riot but were already seriously wounded." The committee recommended improvement of policies with reference to the handling of meetings and demonstrations where issues of civil liberties exist, and also "that a new police policy be announced and carried out with reference to the handling of problems in the Negro community."

* * *

Dr. Ernest Bourner Allen's Loss Keenly Felt

The death of Dr. Ernest Bourner Allen, pastor of the Pilgrim Congregational church, Oak Park, on Nov. 16, was a loss not only to the Congregational churches, but to the wider interdenominational fellowship. He was active and prominent in the work of the Chicago church federation and in all good enterprises. He possessed marked literary talent. He will be greatly missed from among us.

* * *

Ending the Depression

"Ending the Depression by Social Planning (and preventing its recurrence)" is the subject about which the entire year's program of the Chicago forum is organized. At yesterday's meeting in the Masonic temple Kirby Page was the speaker, discussing the part the United States should take in the forthcoming disarmament conference and the possibilities this conference offers for removing the burdens of war as a necessary step in economic reconstruction. William P. Hapgood, of the Columbia conserve company, speaks Dec. 6; and A. Philip Randolph, of New York, Dec. 13. No meetings will be held Dec. 20 or 27. Scott Nearing will be the first speaker in the new year, Jan. 3.

CHARLES T. HOLMAN.

California Ministers Protest Aerial Warfare Maneuvers

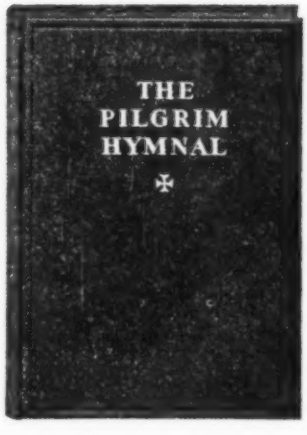
Cities of southern California were treated to an exhibition of aerial warfare maneuvers on Sunday, Nov. 22. Planes of the U. S. army air corps reserve, of the U. S. navy and of the California national guard participated. Because the exhibition came during the hours when the churches were assembled for worship, Pasadena ministers, 22 of them, prepared a protest, which was signed also by 50 other Pasadena citizens. This protest was sent by air mail to President Hoover and the secretary of war; it read: "We, the undersigned, ministers of religion and citizens of Pasadena, Cal., hereby protest against the use of the time of religious services for aerial war demonstrations over the cities of southern California, as was done today, as constituting a flagrant disregard of the sentiment of many people and disregard of religious observance." One of the ministers reported that the roaring of the planes occurred just at the time he was urging his congregation to sign disarmament petitions which were to be presented to them at the close of the service.

The Most Important Announcement Made by the Pilgrim Press in Recent Years

The New

PILGRIM HYMNAL

Built upon the testimony of hundreds of ministers and other Christian leaders regarding the hymns they are using in their church work today



Featuring

510 Carefully Selected Hymns
The Best of the Old Favorites
Hymns by Modern Writers
A Special Section of Christmas Carols
32 Old Gospel Hymns
Hymns for Children and Youth
15 Orders of Worship
68 Responsive Readings
40 Introits, Chants, Responses
Several Psalms in Metrical Form
Reinforced Binding
Durable Paper
Dark Green Cloth, Stained Edges

The people who will use this book have been constantly in the minds of the editors. The words of the hymns are within the braces of the music. The music has been kept within the singing range of the congregation. The musical type is easy to read and of unusual attractiveness.

We believe that this hymnal will appeal to the members of your church. Send for a sample copy for inspection. Mail the coupon today.

$135 a Hundred. Carriage Charges Extra

THE PILGRIM PRESS

14 Beacon Street, Boston **418 S. Market Street, Chicago**

THE PILGRIM PRESS
14 Beacon Street, Boston, or 418 S. Market Street, Chicago.
Please send a sample copy of THE NEW PILGRIM HYMNAL to

Name.....

Address.....

Church.....

A BOOK of WORSHIP

For Use at Table on Every Day of the Year

By WADE CRAWFORD BARCLAY

The material is adjusted to the daily demands and convenience of family devotion.

Yale Divinity News—
The volume is one of the best of its kind and should quicken the religious life of any home which is willing to devote ten minutes a day to using it.

Net, $1.00 Postpaid

AT THE BETTER BOOKSHOPS

THE ABINGDON PRESS
NEW YORK 150 Fifth Ave. CINCINNATI 420 Plum St. CHICAGO 740 Rush St.
Boston Pittsburgh San Francisco
Detroit Kansas City Portland, Ore.

The Daily Altar

by Herbert L. Willett and Charles Clayton Morrison

The perfect book for daily devotional reading.

A page for every day of the year containing:

A Meditation
Scripture Selection
Poem
Prayer

"This book will help to maintain in our American families the fine old custom of united prayers, so largely and so lamentably falling into disuse." —*Harry Emerson Fosdick.*

"This book is helping to develop a sane and sincere and deeply real devotional life among Christian men and women." —*Dr. Lynn Harold Hough.*

"One of the loveliest books that has been prepared to help people in their daily devotions."—*Mrs. Helen Barrell Montgomery.*

[Bound in beautiful blue cloth at $1.00
Full Morocco at $2.50]

Willett, Clark & Company

440 S. Dearborn Street, Chicago
200 Fifth Avenue, New York

Unity League in Biennial Meeting

Communion Service Participated in by Members of Ten Denominations—Celebrate Garfield Centenary

(*Correspondence from Cleveland*)

CLEVELAND, Nov. 25.—The Christian Unity league, a fellowship of Christians from nearly every Protestant denomination in the United States, held its bi-annual convention in Cleveland this week. The sessions were held in the Presbyterian Church of the Covenant. Bishop Warren L. Rogers of the Protestant Episcopal church and 18 ministers representing ten major denominations had part in the communion service on Tuesday evening.

Two years ago the league met in St. George's Protestant Episcopal church, New York city, and two years before that in the First Presbyterian church, Baltimore. The New York meeting was epochal because of the refusal of Bishop Manning to allow Henry Sloane Coffin, of Union theological seminary, to serve the communion in St. George's.

The league is made up of individual members only, and each member subscribes to the "Pact of Reconciliation," which calls for the recognition of the equality of all Christians before God. The league regards it as unchristian for one denomination to refuse full membership, the Lord's supper or its pulpit to members of other denominational groups. Dr. John R. Mott sounded the keynote for the year's work in the closing address of the conference on Thursday night.

* * *

Celebrate Centenary of Garfield's Birth

Hiram college, Ohio, is celebrating the 100th birthday of James A. Garfield, the twentieth president of the United States and at one time president of Hiram college. Visitors at the celebration went in a body to visit the scene of the birthplace of Mr. Garfield. In 1856, at the age of 25, Garfield graduated from Williams college. Twenty-four years later the president of Williams college wrote him upon his nomination for President of the United States: "Has the time of telegrams so passed that you can read a letter? The hour has struck sooner than I thought. You know I thought it would come, and now that it has come I rejoice with you. I congratulate you not only on your nomination, but on the manner of it and the enthusiasm with which it is received. The students here are wild over it and I care not how wild if they will but learn the lesson there is in it. It is one reason for my joy that there is a lesson in it.

"How well do I remember those early struggles and your manly bearing under them, the confidence you at once gave your instructors and received from them, and the combination, so apparently easy and yet so rare among students, of a genial spirit with clean habits and high aims uniformly pursued. That was the beginning of a course in which you have not faltered, and the lesson, therefore, is that this honor is the result of no accident, but of achievement by steady work in scholarship and statesmanship, so that when the occasion called, the man was ready."

* * *

Hold Prayer Service for Men and Boys

Trinity cathedral, Cleveland, was the scene of a most impressive prayer service for men and boys on the afternoon of Nov. 12. The service was promoted by the Young Men's Christian association and hundreds of invitations were sent to leading churchmen of the city. The service was in charge of the Rt. Rev. Warren L. Rogers, who spoke on "Anchors in a Time of Storm."

* * *

Plan Services for Prisoners

The Federated churches of greater Cleveland will conduct Sunday afternoon services in the new county jail, beginning the first week of January. These services will be in charge of the different denominations which will assume responsibility for different months of the year. A Saturday afternoon religious service has been in progress for some years under the direction of the City mission. The Federated churches recently furnished the chapel of the new jail with splendid equipment, including new pews.

* * *

Local Speakers for Lenten Services

Because of the unusual success of the downtown noonday Lenten services held by the churches of Cleveland last year, the committee has voted unanimously to follow the plan again this year of using local speakers.

* * *

All Faiths Unite for Community Services

Cleveland is one of the few cities of the United States whose Catholics, Jews and Protestants get together during the year in union Armistice and Thanksgiving celebrations. Rabbi A. H. Silver is chairman of the permanent citizens' committee in charge of these. On Armistice day a great throng gathered in Keith's Palace theater and listened to an address by Dr. Miles H. Krumbine of Plymouth Congregational church. The speaker of the union thanksgiving celebration was Rt. Rev. Msgr. Joseph F. Smith, vicar general of the diocese of Cleveland. Music was furnished by the Ohio Bell male chorus under the direction of Charles D. Dawe.

* * *

Community Fund Raised

The Cleveland community fund went over the top with $30,000 to spare. The total amount raised was $5,680,026. Mr. Samuel Mather, who for a long time has given $150,000 annually to the fund, died a few weeks before this year's campaign. His will, however, provided for this same amount for the years to come. Had this provision not been made by Mr. Mather, this year's fund campaign might have suffered serious embarrassment.

DON D. TULLIS.

Peace Seminar Held in St. Louis

All Faiths Join in Discussions—State Teachers in Annual Meet—Glenn Frank Lauds Prohibition

(Correspondence from St. Louis)

ST. LOUIS, Nov. 27.—Armistice day had full expression for peace in St. Louis. A seminar in three sessions was held at Christ church cathedral, St. Louis university (Catholic) and Temple Israel. Ministers, priests, rabbis and professors in St. Louis and Washington universities and others were the speakers. Nine papers were presented. The closing session was open for discussion. The Social justice commission composed of ministers, teachers and churchmen of every faith organized last spring was the sponsor. The first seminar was held on the subject of unemployment. Recently they intervened in the dispute between the producers and dealers in dairy products. Their efforts have been salutary.

* * *

Peace Hath Victories

St. Louis is the city of the annual Veiled Prophet's pageant. In similar form, though not quite so elaborate, directed by the Social justice commission, a peace parade was presented the morning of Armistice day. There were twenty floats, each dramatically making a peace appeal. Children and youths of the public and church schools were the participants. City high school bands furnished the music. It is believed this is the first pageant of this nature anywhere enterprised. The American legion had their military parade in the afternoon.

* * *

The Nation's Builders

The Missouri state teachers' association met in their 69th session Armistice week. This honorable and distinguished group of teachers is among the oldest in the nation, having been organized in 1856. The present membership is 23,034. The financial turnover in their annual operations is in excess of $100,000. Every dollar comes from membership dues, book sales, advertising in their state journal and associated interests. There are honored names on their roster, including teachers of schools and colleges of every grade. It is estimated that 10,000 persons, including teachers, attended the sessions and conferences.

Aside from educational discussions the new state school laws with the adjusted tax assessment and state problems of illiteracy had full consideration. The association will seek to inform all people concerning the law's provisions and by special efforts combat illiteracy. There are 67,905 persons in Missouri over ten years old unable to read and write. That is 2.3 per cent of the population. Of the illiterates 39,252 are native born whites; 11,183 foreign born whites; 16,532 are Negroes, and 938 are of other races. Every county in the state must share in this task. Fortunately some counties have a minimum. The cities have a high number, but several rural counties have in excess of 1,000 illiterates, while four counties have more than 2,000.

* * *

A Forward Looking Organization

Such a group must be open-minded and progressive. Nationally known educators and specialists in school work were among the speakers. In the open sessions there were Dr. S. Parkes Cadman, Pres. Glenn Frank, Sen. Robert M. La Follette, Albert Edward Wiggam, Private Harold R. Peat, and Ruth Bryan Owen. Dr. Cadman discussed "Social Justice and Peace." Dr. Frank, a son of Missouri, whose father was a teacher for 40 years and whose brother Judge W. F. Frank is one of the supreme court judges, was cordially received. He delivered two addresses: "Educating for Social Mastery" and "America's Appointment with Destiny." He said our present problems were the result of our inadequate leadership and bankruptcy of followership; which expresses itself in the tendency of voting millions to select leaders who will follow them instead of leaders who could think for them. He characterized the present problem of prohibition as nothing less than the moral sanitation and stabilization of our national life and the clearing of the track for national concentration on critical economic issues. The daily press did not play up the statement of this great educator and publicist as a plea for modification!

* * *

The Voice of Thanksgiving

St. Louis has perhaps never before seen such widespread observance of Thanksgiving. The day began with early morning services by the young people at numerous churches. There were denominational and community meetings participated in by many people. Some churches and independent societies not hitherto holding such services gave particular emphasis to the spirit of the day. As a denomination, perhaps the Lutherans had the most extensive services. Common sufferings and

the *AMERICAN* Bible
has a new beauty—"a surprising new charm. . . . a fresher, lighter grace."

the *AMERICAN* Bible
will give you a new understanding—it conveys "both the thought and the mood which the original conveyed to its first readers."

the *AMERICAN* Bible
has a new accuracy—"It is a noble monument of scholarship . . . the clearest window through which American readers may look into the minds of those who wrote the Hebrew and Greek originals. . . ."

the *AMERICAN* Bible
will give you new enjoyment—it is "a joy and an enlightenment to the discriminating reader."

the *AMERICAN* Bible
is translated by J. M. P. Smith and Edgar J. Goodspeed—has 2,060 pages for only $3.50 in cloth; $5.00 in leather.

At all bookstores

The University of Chicago Press

A New Religious Drama

"Compelling! It swept me off my feet!" —George Albert Coe

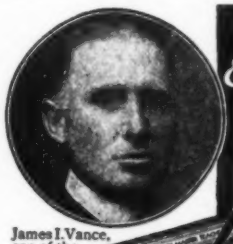
"A Lovely Thing."—Justin Wroe Nixon

THE TINKER

By FRED EASTMAN

A new 3 act play. Especially suitable for Christmas. One setting. 3 women, 4 men. 2½ hours. 75 cents in paper; $1.00 in boards. Production royalty $15.00.

WALTER H. BAKER COMPANY
41 Winter Street Boston, Mass.


James I. Vance, one of the 50 Master Teachers.

50 WORLD LEADERS of Religious Thought, each chosen to present the lesson on his special subject. Such men as John Timothy Stone, Park Hays Miller, John MacNeill, Albert W. Palmer, E. W. Praetorius.

A FRESH LESSON VIEWPOINT
Each Sunday from a Great Teacher!

DULL class periods disappear. Pupils are alert and eager. Attendance grows. Spiritual power is deepened. This is the experience of Church Schools where pastor, teachers and scholars use The Lesson Round Table. Provides not only adequate preparation for teaching, but also fascinating material for individual reading and study.

THE LESSON ROUND TABLE
TITLE REG. U. S. PAT. OFF.
1932 Edition Now Ready

Each lesson analyzed and presented by a specialist in the topic for that Sunday. Interest is pupil-centered; emphasis is away from materials and methods. Teaching is restored to its natural pristine dignity of character-building personal contact.

The Lesson Round Table opens unsuspected vistas of spiritual discernment. Test without obligation. Teach a lesson from this great help; if not more than satisfied after 10 days, return for full credit.

International Uniform Lesson Helps—Cloth bound—352 pages—Colored Bible maps—Coat pocket size. Price $1.25.

COKESBURY PRESS

NASHVILLE, TENNESSEE

GENTLEMEN: You may send The Lesson Round Table for 1932, subject to return in ten days* if not satisfied. Cloth bound, 352 pages. Price $1.25. ☐ Cash ☐ C.O.D.
*Books cannot be accepted after time limit due to seasonal demand.
Name & Address
Mail to your Bookstore

distress have made all mankind akin and a spirit of penitent thoughtfulness had turned men to God. Unusual congregations everywhere were reported and the offerings always on such occasions for charity were liberal. "Still stands thine ancient sacrifice, an humble and a contrite heart. Lest we forget, lest we forget."

CHARLES O. RANSFORD.

By Martha Tarbell, Ph. D.
1932
Tarbell's TEACHERS Guide
"The Lesson Help Without a Peer"
Cloth, $1.90
Postpaid, ($2.00)
F. H. REVELL CO., 158 5th Ave., N. Y.; 851 Cass St., Chicago

Now! $75. PER 100
(REGULAR EDITION $135.)
THE ECONOMY EDITION OF
Hymns of the Christian Life
By Milton S. Littlefield. D. D.
EDITION LIMITED! Examination Copy on Request
ACT QUICKLY!
A. S. Barnes & Co., 67 W. 44th St., N. Y.

The Gift Supreme
THE OLD TESTAMENT IN ART
(Das Alte Testament Im Bilde)
Published in Austria; 1000 large pages, (11¼x10); 2000 reproductions of classical paintings and other works of art found in the great museums of the world. Beautifully printed; splendidly bound.
The most ambitous religious art book ever published. A priceless and permanent treasure—inspiring, educational—for the Church library or the home.
Only a limited number available; Christian Century subscribers have first choice. Send for a copy today; if you are not thoroughly satisfied your money will be refunded without question. Price, $25.00 (10% discount to ministers or libraries.)
Write to Dr Arthur Elfenbaum
4939 Bernard St, Chicago, Ill.

FOR CHRISTMAS GIFTS
Bibles - Testaments - Portions
Of All Kinds - In All Languages
For Home Church - School - Missionary Work
AMERICAN BIBLE SOCIETY
Visit or write nearest Agency
New York – New York Colored – Philadelphia
Washington – Richmond – Cincinnati – Chicago
Dallas – Denver – San Francisco

Scattered Seeds
An illustrated Monthly Magazine for children. Published under the care of the Society of Friends. Send 75 cents for one year's subscription to
SCATTERED SEEDS—Dept. C.
1515 Cherry St. Philadelphia, Pa.

MENEELY BELL CO.
TROY, N.Y.
AND
220 BROADWAY, N.Y. CITY
BELLS

Mobilizing for Disarmament

Organizations at Geneva Plan Concerted Appeal to World Opinion—Sforza Analyzes Papal Politics

(Correspondence from Central Europe)

GENEVA, Nov. 12—The outlook for the disarmament conference is still uncertain. On the positive side there is the universal response of the governments to the proposal for an armaments truce. At the time of writing more than forty nations have indicated their willingness to adhere to this plan. But on the negative side there is the Manchurian crisis. If the league fails to meet the challenge of the far-eastern situation, the argument against disarmament will be immeasurably strengthened. There are already indications of the way in which a possible weakening of the league's prestige in this crisis may be exploited by the security-before-disarmament propagandists. Dr. Alfred Sze, who has been most successful in representing the Chinese viewpoint at the council table, put his finger on the implications of the present situation when he said to the council, "Is it likely that the nations which had witnessed this tragic collapse of the covenant and the Briand-Kellogg pact at the first great test—is it likely that these nations will assemble quietly at Geneva in February to disarm? Would they not rather draw the conclusion, that after all each state must rely on its own armed force, and on that alone?"

One of the most encouraging features of the situation is the determined effort which is now being made to give strong and centralized expression to public opinion on disarmament. Lord Cecil, with his untiring enthusiasm, has been the great protagonist for cooperation between all movements and institutions engaged in propaganda for disarmament. The innumerable international groups at Geneva are at last getting together on a great issue of common concern. We have now a first-rate, non-partisan and non-official magazine, "Disarmament," published in French, English and German, available in the United States at 6 East 39th street, New York, by a group of independent journalists, which is a mine of information for all interested in facts about disarmament. Eleven of the worldwide women's organizations have a special committee, which has set up a bureau for information and propaganda. The Christian organizations and the various student movements are doing the same.

* * *

Count Sforza on the Politics Of the Vatican

Count Sforza, minister of foreign affairs in the last Italian cabinet before the fascist revolution, has given a rather unique course of lectures at the Institute of International Studies. As one listened to his somewhat sophisticated presentation of the inside story of Roman Catholic diplomacy, one came to understand the gulf that separates him from Mussolini. Mussolini's description of him, 'a skeptic, and a man without pathos," proved correct. But for that very reason he was an ideal and impartial interpreter of the mysterious role of the vatican in international politics.

Instead of inhuman machines, popes became fallible and sometimes even sympathetic human beings, as he told anecdotes about their particular idiosyncrasies. On the question of the attitude of the vatican during the war he brought strong evidence to show how much Pius X had favored the Austrian attitude to Serbia, how Benedict XV became increasingly afraid of a too complete victory of Orthodox Russia or of Protestant Germany, and how the unsuccessful plan for a "peace without victory" was a masterpiece of diplomacy which would have involved such substantial advantages for Roman Catholicism as a strong Polish monarchy under a Hapsburg ruler. The pope's indifference toward the League of Nations was explained as an antipathy against an idea born in Anglo-Saxon Protestant atmosphere and materialized in the ancient citadel of Calvinism.

With regard to the Lateran treaties, Sforza feels that they have been a mistake on both sides. According to him the "Roman question" did not really exist before the treaties were concluded. As his premier Giolitti once said to him, "It is better for both church and state never to meet." But since the treaties the Roman question does exist. It is likely that it will lead to a great deal more trouble and especially to strong anti-religious feeling in Italy.

* * *

The Successor of Archbishop Soderblom

In Sweden and elsewhere there is great interest in the question of the choice of a new Swedish archbishop. The final decision is in the hands of the government. The church can only propose three names in order of preference. It is not necessary that the government choose the first name, for Soderblom himself was number three of the panel. At the time of writing, the names of the three candidates have been announced. The first choice of the church is Prof. Knut B. Westman. If the government follows the church, Sweden will once more have an archbishop with wide international sympathies, who has distinguished himself by his active participation in various Christian world-movements. Prof. Westman has been teaching in China, and is now a professor of missions and of Asiatic religions. He has represented the Swedish church at a number of international conferences.

W. A. VISSER 'T HOOFT.

No Arms to Japan!

Peace Bodies Urge President, Congress to Forbid Loans to Warring Nations

President Hoover has been handed a request from representatives of 41 national organizations, calling upon him to ask congress, immediately upon its assembling, to forbid the shipment of arms and ammunitions to Japan and China, and also asking the President to issue a statement declaring loans to the warring nations con-

trary to public policy so long as hostilities continue. The request was in the form of a resolution, unanimously adopted by the accredited representatives of the 41 bodies, and is as follows:

"Resolved, That we inform the President of our concern at the failure to make public the position of the United States in the Manchurian dispute and urge him to publish all of the correspondence with Japan and China relating thereto, and that we request the President to clarify the question of our cooperation with the League of Nations by instructing Ambassador Dawes to sit with the council of the league in working out a peaceful solution of the present controversy, and further, that we request the President to ask the congress to forbid the shipment of arms and munitions to Japan and China, and that he declare loans to Japan and China contrary to public policy so long as hostilities continue."

Among the petitioning organizations are: the Federal council, the Foreign policy association, the League of Nations association, the National council for prevention of war, the Women's international league for peace and freedom, the World's alliance for international friendship, the American association of university women, the American Friends' service committee, the Central conference of American rabbis, the Fellowship of reconciliation, the Y. M. and Y. W. C. A. national boards and the World peace foundation.

U. S. to Become Fascist?

Norman Thomas Sees Nation Heading Toward a Dictatorship

Speaking before a meeting of the League for Industrial Democracy in New York city a week ago, Norman Thomas declared that at present the communist emphasis on violence and dictatorship tends to accelerate the drift, not to communism, but to an American brand of fascism, "in which private property will still be sanctified and which will be very nationalistic in spirit. Communism is playing into the hands of fascism." Mr. Thomas said that the earlier form of capitalism in America was of a democratic sort, but had given way to large aggregations of capital in super-corporations.

Referring to the industrial reform plan of Gerard Swope, president of the General Electric company, as "capitalist syndicalism," Mr. Thomas said that the trade associations recommended by Mr. Swope would be regulated by the government, and controlled in turn by the most powerful members of the associations. It is a step, he said, toward greater economic dictatorship.

"This country is a fertile field for fascism," said Mr. Thomas. "I anticipate new demagogueries to come out of the west and, allied with our present economic illiteracy, our latent nationalism and the fear of communism, to throw us into the arms of fascism. I am unwilling to give up democracy in the hope that the right kind of dictator will come along who will take us by the scruff of the neck and shake us into a state of sanity. There is too much danger that this dictator

The Perfect Christmas Gift for your Poetry-Loving Friend!

"Where can I find that poem?"

Quotable Poems

Volume One and Volume Two

contains nearly 1100 poems, by 500 poets, American and British. The poems are brief, inspiring, quotable.

WIDELY APPROVED BY CRITICS AND REVIEWERS

"Quotable Poems is a veritable gold mine." *Philadelphia Public Ledger.*

"Deserves the attention of thinking America." *Edwin Markham.*

"A decidedly modern note throughout." *Homiletic Review.*

"Saves me hours of searching." *Preston Bradley.*

"A sermon on every page." *Gaius Glenn Atkins.*

"A real gift to humanity." *James Weber Linn (University of Chicago).*

"A wellspring of joy and refreshment. You may dip anywhere and be rewarded." *Chicago Evening Post.*

"As wide as life." *The Christian Century.*

"A valuable and stimulating possession for the minister." *Albert W. Palmer.*

"One of the best collections of inspirational poems in print." *The Boston Transcript.*

"Tremendously helpful." *St. Paul Daily News.*

"Valuable!" *New York Herald Tribune.*

"Worth space in the library of any lover of poetry." *St. Louis-Globe Democrat.*

"A first-class anthology." *Annual Register of Women's Clubs.*

"We heartily commend this anthology." *Union Seminary Review.*

"Shows keen discernment in selecting verse rich with spiritual content." *Henry Sloane Coffin.*

SOME POETS INCLUDED

Vachel Lindsay
Angela Morgan
Alfred Noyes
Harry Kemp
Walt Whitman
Alfred Tennyson
John Oxenham
Carl Sandburg
J. R. Lowell
Edwin Markham
Harriet Monroe
Wm. Vaughn Moody
H. W. Longfellow
E. A. Robinson
Rudyard Kipling
Ellen Glasgow
Margaret Deland
Henry van Dyke
David Starr Jordan
Helen Keller
E. E. Hale
Washington Gladden
R. W. Emerson
Countee Cullen
John Drinkwater
Robert Browning
Paul L. Dunbar
Max Eastman
Sam Walter Foss
Katharine L. Bates
J. G. Whittier
Geo. MacDonald
Ella Wheeler Wilcox
George Santayana
Don Marquis
Robert Loveman
Louis Untermeyer
Chas. Hanson Towne

"As an anthologist Thomas Curtis Clark stands in the front line. He is doing America valiant service in making widely known many of the best poems of our time." *Edwin Markham.*

Each volume $2.50. The set boxed, $5.00. Volume 1 is available in full leather at $3.50.

WILLETT, CLARK & CO., 440 S. DEARBORN ST., CHICAGO 200 FIFTH AV., NEW YORK, N. Y.

Our Times
and
HYMNS
OF THE
UNITED
CHURCH

[Charles Clayton Morrison and Herbert L. Willett, Editors]

THIS HYMNAL is taking leadership because it is in harmony with the spirit of the times in which we are now living. It contains the great hymns of the church which are permanent because they sing the eternal themes; but it contains also many hymns of recent date that throb with the spirit of brotherhood and social justice which is being emphasized today as never before. There are included 28 pages of hymns under the section-title, "Social Aspiration and Progress" and 30 pages of hymns in the section, "Human Service and Brotherhood."

HYMNS OF THE UNITED CHURCH, as would be expected from the title of the book, sounds throughout the note of Christian unity, and every page breathes the spirit of worship, which is being more and more emphasized with the cultural development of the churches.

This Hymnal is the book for TODAY.

Ask for returnable copy, and consider this book for your Church this season.

Prices: In lots of 50 or more, Cloth, $125 per 100. Half leather, $150 per 100.

◆◆◆

Willett, Clark & Company
440 S. Dearborn St., Chicago
200 Fifth Ave., New York

might continue to hold us by the neck past the time when we return to our senses. Politically, we still have the forms of democracy, and we still have enough reality in those forms to make it worth while to try to use political action in the struggle for economic and political democracy. Let us take the valid parts of democracy and work with them as a basis."

New England Students Hold Disarmament Conference

Practically all colleges and seminaries of New England were represented at the Student disarmament conference held in Boston, Dec. 3-5. On the program were such leaders as Prof. Sidney Fay of Harvard; Prof. S. Ralph Harlow of Smith; Prof. E. S. Brightman of Boston; Prof. Clarence Skinner of Tufts; A. J. Muste of Brookwood Labor college; Lucia Ames Mead, and Dr. John Haynes Holmes. Mrs. Jessie Wilson Sayre, daughter of the late Woodrow Wilson, spoke on "Committing Ourselves to Peace." Following the conference, the student leaders are busy with peace petitions and propaganda in the various communities of New England.

Death of Gaylord S. White, Union Seminary Dean

Dr. Gaylord S. White, dean of students at Union seminary, New York city, was found dead in his bed the morning of Nov. 25; he was in his 68th year. Dr. White was appointed dean in 1929, after having served the seminary in other capacities for 28 years. He received his education at Williston seminary, New York university, Princeton university, Union seminary, and abroad at Oxford and Berlin. Dr. White was ordained as a Presbyterian minister, but spent only a brief time in pastoral work. He became director of field work for Union in 1901, at the same time beginning his service at Union settlement. In 1913 he was appointed professor of applied Christianity at the seminary and in 1920 became director of the department of church and community. He was a lecturer at the New York school of philanthropy from 1910 to 1915, and served on many commissions of a philanthropic character at various times.

Yale Divinity Establishes Department of Research

The creation of a department of research at Yale divinity school, which will make a comprehensive attack upon religious and social problems as these affect the ministry today, is announced by Dean L. A. Weigle. Developments in the field of psychology and sociology, particularly as these relate to the growth of personality and the operation of institutions, are leading to a broadening of the research interests of the divinity school, Dean Weigle says. The school's new curriculum and the increased emphasis upon contact with present life presuppose active investigations in these new directions as well as in the traditional fields of linguistic, historical and philosophical scholarship. The department of research is operating under the direction of a standing research committee of which Prof. Hugh Hartshorne is the chairman, and which will facilitate the coordination and economical pursuit of both types of research.

BRITISH TABLE TALK

(*Continued from page* 1564)

mainly manufactured articles, which come under class III. These include "coke and manufactured fuel, pottery, glass, etc., iron and steel and manufactures thereof" and many other imports. Curiously the figures for class III imports show that in October, 1929, they were £30,000,000, in 1930, £27,715,299 and in 1931, £27,248,715. Until the end of October they were dropping! But it is claimed that since the election there has been a rush of imports into this country in order to anticipate the tariff, which is considered to be inevitable.

There are short-sighted and foolish men who can see no other way for this country than to retreat behind high tariff walls. They do not realize that sudden and arbitrary measures will invite reprisals, and increase the difficulties which are everywhere meeting traders. Restriction of our imports will affect British employment and may prevent our debtors from paying their debts. But it may prove that these powers will be exercised only in the case of some of the goods tabulated in class III. Many in that list are raw materials for our manufactures. It is a good thing that there are in the cabinet men like the premier, Snowden, Runciman, and Samuel, who know the problem in all its bearings from the free trade point of view.

* * *

And So Forth

The Church of England assembly began its autumn session only to adjourn it. For several reasons this course was taken; the business was not of first importance, and in the national campaign for economy the leaders of the church thought it best not to incur the expense of the autumn session.

Philip Snowden is now to be Viscount Snowden. The whirligig of time brings about strange new dispositions in politics. Mr. Snowden has always been an independent; he has seemed to those who do not know him personally an austere and somewhat caustic being; but his friends know him in another light. Even those who have fought against him salute in him an honest and fearless warrior.

EDWARD SHILLITO.

BOOKS RECEIVED

The Christian Saga, by Norman Towar Boggs. Macmillan, 2 vols., $9.00.
America's Tomorrow, by C. C. Furnas. Funk & Wagnalls, $2.00.
The Beatitudes in Lincoln Square, by John Helmer Olson. Augustana Book Concern.
The World Court, compiled by Helen M. Muller. H. W. Wilson Co., 90 cents.
God the Eternal Torment of Man, by Marc Boegner. Harpers, $2.00.
A Thousand Ideas for Mothers, by Helen Jackson Millar. Century Co., $2.00.
Successful Living in This Machine Age, by Edward A. Filene. Simon & Schuster, $2.50.
Christmas, edited by Randolph E. Haugan. Augsburg Publishing House, Minneapolis.
Leonard Bacon, a Statesman in the Church, by Theodore Davenport Bacon. Yale University Press, $5.00.
Sun Yat Sen, by Henry Bond Restarick. Yale University Press, $2.50.
Survey of American Foreign Relations, by Charles P. Howland. Yale University Press, $5.00.
Highlights: A Cartoon History of the Nineteen Twenties, by Rollin Kirby. William Farquhar Payson, 398 Madison Ave., New York, $4.50.
The Story of Religious Controversy, by Joseph McCabe. Stratford, $5.00.
Modern Civilization on Trial, by C. Delisle Burns. Macmillan, $2.50.

BUSINESS OFFICE

THE CHRISTIAN CENTURY

CHICAGO, ILLINOIS

To Our Subscribers:

May we ask your help in dealing with a practical problem which confronts us at this time of the year?

You have undoubtedly received the Christian Century Christmas Cheques which were mailed to all our subscribers last week. From all indications it seems certain that more subscribers will use these cheques in enlisting their friends as subscribers, or by presenting Christmas presents in the form of a year's subscription, then ever before. Inquiries concerning our annual "special offer for new subscriptions" have poured into our office in far larger number than at any previous Christmas season. The handling of these new subscriptions will tax the capacity of our business office.

In addition, this is the busiest time of the year in our subscription renewal department. Many th usands of subscriptions fall due on January first.

All this means that we will be under high pressure to keep up with the task of handling all these subscriptions--promptly and efficiently. Here, then, is how you can help us to help you, (for it works both ways):

1. If you are using Christmas Cheques (and of course you are!) will you not see that your friends send them in at once? This will aid us in entering the new subscriptions on our list before Christmas. Even if you use your Cheques as Christmas presents, send them in as soon as possible. Just mark on the cheques "These are Christmas presents" and we'll see that the first copy mailed is the Christmas issue. But send them in NOW!

2. If you are sending your renewal subscription, will you not send it at once, and so help us to get your name transferred from the list of those "not yet renewed" to the active list?

We have added to our staff of workers in order to take care of all emergencies, and are ready for the flood of new and renewal subscriptions you will be sending, but you can help by "doing it now". Thank you!

P.S. If you wish more Christmas Cheques, wire, write, or phone! We have plenty!

Sincerely yours,

The Christian Century

Five Outstanding Reasons

WHY nearly 1000 adult and young people's Bible classes are using

THE 20TH CENTURY QUARTERLY

1 »« Because its Primary purpose is the building of Christian character.

IN THIS critical period, the youth problem is challenging the minds and hearts of Christian leaders as never before. The 20th Century Quarterly turns from all current disputes as to just what should be the purposes of religious educational activities, to present the teachings of the Scriptures in such vital fashion that 15,000 class-members at least, will apply this Scriptural truth to the problems of their developing lives. Are you interested in a Lesson Quarterly which has consistently held to this purpose during 12 years of successful publication?

2 »« Because it breathes the spirit of TODAY

THERE is nothing musty about this Quarterly. It is as vital as Chicago, as virile as the spirit of America. It is vivid and interesting, and so appeals to the youth, manhood and womanhood of this pulsing twentieth century. Every contributor is concerned in moulding lives! The vague, meaningless homilies of the old commentaries are not in the Quarterly. It is built for TODAY—for wide-awake American manhood and womanhood, and for honest, open-eyed youth. Are you interested in a Lesson Quarterly that faces today's challenging problems?

3 »« Because it makes a direct study of the Bible

THIS QUARTERLY takes as the basis for its study the Bible itself, on the presumption that the Bible is the most powerful of all books of teaching and inspiration for character-building. The outstanding personalities of that Book are interpreted from the viewpoint of modern life and its problems. The study of great biography by young people and adults means strong, fine living.

4 »« Because it is vital, vigorous, red-blooded

THIS QUARTERLY is not built after the style of the quarterly of several years ago. It does not treat the Bible as a source of proof-texts; it takes the Bible truth and applies it to today's challenging problems—the problem of youth, the problem of the making over of the world after the Christ ideals. There is no old-fashioned "padding" in the Quarterly: every sentence counts for character-building and the making of a truly Christian world.

5 »« Because it is non-sectarian

THE 20TH CENTURY QUARTERLY gets entirely away from the peculiar teachings of any denomination, and centers its teaching upon the great things of religion. Six denominations are represented on the contributing staff, and every one of these leaders thinks religion in world terms. This Quarterly is a magnificent achievement in Christian unity.

EDITORIAL STAFF OF
The 20th Century Quarterly
THOMAS CURTIS CLARK, *Editor*
HELEN BARRETT MONTGOMERY
JOHN TIMOTHY STONE
JOHN R. EWERS
HERBERT L. WILLETT, JR.
ROY L. SMITH
SYDNEY STRONG

Treats the International Uniform Bible Lessons

For all grades from the Older Intermediates to the Oldest Adults.

Ask for free sample. Plan to use the Quarterly in Your Class, Your School, beginning Jan. 1.

The 20th Century Quarterly,
440 S. Dearborn St., Chicago

Send me free sample of your Quarterly.

My name.....

Address.....

.....

.....

CHICAGO PRINTERS, INC.

XUM

50